The Women's Missionary Magazine

MARCH
1951

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Of The United Presbyterian Church Of North America

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TABLE OF CONTENTS FOR MARCH, 1951

The Call of God 385
Mission Fields in Pakistan and India 386
Asia 387
Continent of Many Religious Roots 389
West Pakistan Plants 392
Influences Retarding Christian Growth 394
Our "Century Plant" in India-Pakistan 395
Program Suggestions 400
Worship Service 401
Growth—Under the Banyan Tree 402
India Fifty Years Ago and Now 406
Reading in Pakistan and India 407
Launching of the Laubach Campaign in the Gaza Strip 409
News from Afar:
The North Sudan 413
The South Sudan 414
Egypt 415
Editorials 416
Thanks for Clothing 418
President's Page 421
Thank Offering 422
Women's Department 427
Young Women—Girl's Circles 429
Girls' Circle Program 430
The Juniors 431
Home Missions 433
Negro Missions 435
Indian Missions 436
Foreign Missions 438
Literature Department 443
Temperance and Reform 444
Tributes 445
Foreign Missionaries under the W.G.M.S. 446
Home Missionaries under the W.G.M.S. 447
Names and Addresses of Missionaries under the Board of Foreign Missions 448

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THE CALL *of* GOD

Beneath the cover of the sod
The lily heard the call of God;
Within its bulb so strangely sweet
Answering pulse began to beat.
The earth lay damply, dark and cold
And held the smell of grave and mold,
But never did the lily say:
"Oh, who shall roll the stone away?"
It heard the call, the call of God,
And up through prison house of sod
It came from burial place of gloom
To find its perfect life in bloom!

O soul of mine, cling not to earth!
God calls them to the glad new birth;
No coverlid of death or sod
Can keep thee from the will of God.
Thus things that seem to shut out day
Shall at God's voice be rolled away,
And thou shalt find that night and gloom
Were meant to help thy joy to bloom!
That through the ministry of death
We reach the ecstasy of breath!
O Soul of mine, God's voice is sweet,
O fuller life, I feel thy beat;
I rise through night and death and sod
To wake and find myself with God.

—Mary McGee Snell

India and Pakistan Our United Presbyterian Mission in Asia
KASHMIR & JAMMU
PAKISTAN
AFGHANISTAN
MISSION FIELDS
INDIA
CHINA
Afgh.
Pak.
Kabul River
Kurram River
Abbottabad
Rawalpindi
Campbellpur
Jhelum
Salt Range
Sialkot
Gujranwala
Gujrat
Lahore
Sargodha
Jhelum River
Chenab River
Sutlej River
Pasrur
Daska
Wazirabad
Shekhupura
Pathankot
Gurdaspur
Dharmsal
The Thal
U.S.
34°
33°
32°

The Women's Missionary Magazine

Of The United Presbyterian Church

Vol. LXIV March, 1951 No. 7

Asia

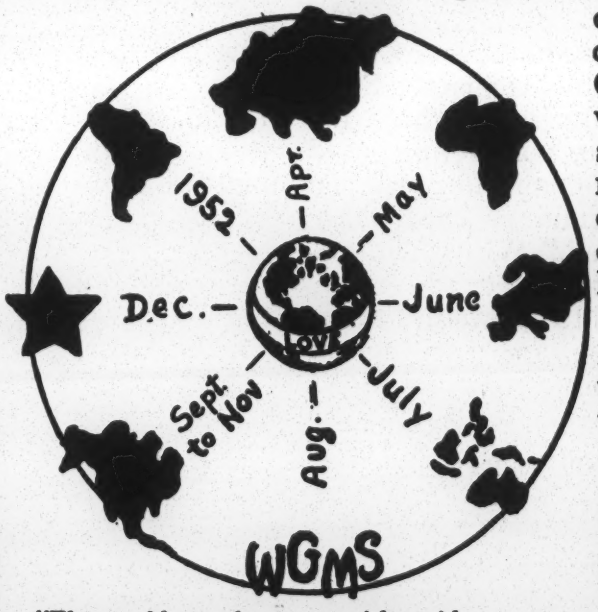
Take Root Downward,
Bear Fruit Upward.

2 Kings 19:30

Our 1951 Program Calendar calls for a comprehensive survey of the world by continents. The critical times in which we live deepens the urgency for Christian concern. In the spirit of a world-encircling love such as only sincere Christians can give, let us note the strength of the "roots" from which have issued the "fruits" of missions evident today.

Asia, largest of earth's continents where world conflict converges just now, is to be our first study. Her territory is vast. Her people number more than one-half of the total world population. The problems of her various countries are complex, permeated with down-to-earth hunger and need.

Asia is the cradle of the human family, the traditional site of the Garden of Eden. Practically all of the religions current among mankind today were born in, or stemmed from, the soil and soul of Asia. Therefore we need a background knowledge of these religions. (pp. 389-391)



**"The world stands out on either side
No larger than the heart (of love) is wide."**

Our Saviour, eternal Son of God, walked the Asian roads near Mediterranean shores. He lived and taught in such a way that "the most amazing true mystery story of all time is the expansion of the tiny group of followers of a crucified village Carpenter into a world-wide fellowship vaster in numbers than any other one group of any kind in all history."*

The Seed grew, spreading eastward, westward, to the north and to the south. Weeds of opposition could not choke it; fires of persecution could not burn it out. However it is urgent that we note influences that seemed to retard its speedy growth, if we would be wise Christian Stewards in the present and future (p. 394).

It was to India, in Asia, that the "father of the modern missionary movement" went from his cobbler's bench in England. Carey's passionate plea led to the formation of the "first Protestant organization ever created for the sole purpose of send-

ing missionaries to non-Christians. That tiny seedling was the first in a startling sequence of new growth. In the thirty-two years from 1792 to 1824 twelve new Protestant societies and boards were formed in America and Britain for the purpose of carrying the gospel overseas."* Through sixty years of pioneer mission work and laborious translating of the Bible, Carey gave the glory to God. He asked that this inscription be carved on his plain tombstone tablet, "A wretched, poor and helpless worm, on Thy kind arms I fall."

Think of Adoniram and Ann Judson, in the first missionary party to go from America as the result of the famous Haystack meeting. Misunderstood, in prison, yet unfailing in their faith in God's purpose to win Burma.

Robert Morrison, Peter Parker, Hudson Taylor . . . are names sacred in the difficult opening of China. "Two years ago the American Protestant mission enterprise which began 120 years ago, was represented by more than 2,000 missionaries. In the middle of January, 1951, only about 500 remained." Why? The answer is our concern.

If, as we are told repeatedly, thousands of Japanese are turning to Christ, we must not forget the Seed sown with difficulty by Hepburn and Verbeck, Niishima and many others who followed in their train.

But, on India-Pakistan our thoughts linger, for in the providence of God we share responsibility there. Of India, Basil Mathews says, "The astonishing result of this concentration of preaching, healing, and agriculture in the service of India was that by the 1920's the Protestant Christian Church was increasing more rapidly in India in proportion to its numbers than any other religious community, and more swiftly than the Christian church had grown anywhere in the world in previous centuries."*

Yes, the Christian Church has taken root. It is bearing fruit. (See pp. 395-410)

A new book has just been announced by the Friendship Press, publisher of our interdenominational tertbooks. It is *Forward Through the Ages* by Basil Mathews, likely ready for distribution by the time you read these words. Leaders will find it helpful in understanding and developing our world-wide theme through all of 1951. (See Literature Dept. for price and brief outline of contents.)

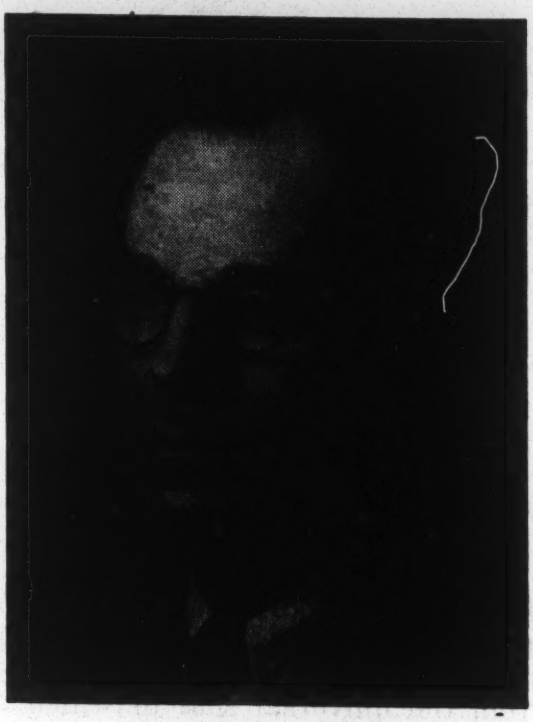
*Quotations from "Forward Through the Ages" by Basil Mathews.

These people of India are ploughing, preparing the soil for the sowing.

Continent Of Many Religious Roots

By DR. R. R. STEWART, New York City, on Furlough from Pakistan

UNLESS we consider Russian Communism to be a religion all of the world's great living religions and many smaller ones originated in Asia. Christianity, Islam and Judaism began in Western Asia. Zoroastrianism arose in Persia (Iran) but was conquered by Islam and now lives on in India as a small but influential minority. Buddhism was born in India as a reaction against Brahminism. It was the dominant religious force for hundreds of years and sent out numerous missionaries in many directions. Under it the arts of peace flourished and the country prospered but in the land of its birth it was reconquered by Hinduism. Although it is without influence in India it is far from being a spent force in Tibet, Burma, China, Japan and Ceylon.



R. R. Stewart, Ph.D.

The religions which arose in the Far East, Confucianism, Taoism and Shintoism have been influential for many centuries but their influence seems to be waning. These three religions have not been 'missionary' and have never been important outside of the Far East.

Hinduism

Although India is now officially a secular state Hinduism is the dominant religion and there is a powerful minority which would like to make India a Hindu State. The men who killed Mahatma Gandhi were from this minority. Hinduism has many roots and many branches and some one has aptly called it a 'museum of religions' rather than a single religion. I do not suppose that any other religion has been as inclusive, though St. Paul found that the Athenian Greeks were always willing to admit a new god to their Pantheon.

There is no Hindu creed. A Hindu can be an atheist, monotheist, polytheist or pantheist. The ignorant masses to this day are to a greater or lesser degree animists. They believe that spirits are resident in all sorts of natural objects or places; for example in springs, lakes, rivers, caves and mountain passes. They also worship certain plants and animals such as the banyan tree, the tulsi plant and the cow. At the other extreme we find in Hinduism the most abstruse religious speculation and a belief in pantheism. The pantheist believes that only God exists and that the wise realize that they are of the same essence as God, or putting it in other ways that we are parts of God or sparks from the divine fire. I have often heard it said that the circulation of water in nature is an illustration of man's relationship to God. Water evaporates from the ocean. It is carried as clouds to the land; falling as drops which join together in springs and streams and finally it gets back to the ocean again, the original drops losing their identity.

HANUMAN, THE MONKEY GOD.

Idol of India

Similarly the individual human soul may be considered as a speck of soul stuff which is separated for a period from the universal soul to which it will finally return. Because of this belief the Hindu does not expect to see his dear ones again after death or to retain his own individuality.

It is not generally known that there was a time when Hinduism expanded to include much of Indo-China and Indonesia but for the most part Hinduism has not been a missionary religion. The Indian social system was based upon caste and no foreigner could enter the closed system. The loss of millions of depressed class people to Islam and Christianity has however awakened thoughtful Hindus and Hindu apologists have been sent as missionaries to Europe and America and efforts have been made to reclaim those who have been lost to other faiths. Hinduism is no longer static for it is adapting itself to modern conditions.

There are three things which bind almost all Hindus together, the caste system which is losing its rigors especially in the cities, the reverence for the cow and belief in the transmigration of the soul. Hindu apologists state that God is just and men must reap what they sow. Sins in this life are punished by our being born as a leper or being born blind in our next birth. A glutton may be reborn as a pig or as a reward one may be born in a more favorable position in life next time.

Islam

In India Islam is next in importance after Hinduism but in Western Asia as a whole, in much of Central Asia and in Java it is the dominant faith. In India and Pakistan, together, there are up to 90,000,000 Moslems and perhaps 320,000,000 Hindus. There is little in common between the two religions. Unlike the Hindu the Moslem has a very definite faith and a short but definite creed. "God is God and Mohammed is his prophet." Islam is sternly monotheistic, and for the Moslem, idolatry is one of the worst of sins. Most Hindus believe in many divinities and most Hindu temples contain idols. The Moslem denies the possibility of God becoming incarnate while the Buddhist and the Hindu believe that he has done so many times. The Moslem believes that it is wrong to use music and musical instruments in worship while the Hindu uses both. The two groups have different rules about diet, different heroes, different holidays and customs and have usually attended separate schools.

Christianity

There are from eight to ten million Christians in India, about half Protestant and half Roman Catholic. In South India there is a very interesting Christian community which claims to have originated through the missionary efforts of St. Thomas. Christians are most numerous in the south and all but 400,000 or 500,000 live in India. Our U. P. Church is the largest in Pakistan.

Sikhs

There are about five million Sikhs in India, most of them living in the

East Punjab. Those who lived previously in the West Punjab all had to flee in 1947. The Sikhs are industrious and enterprising and many have emigrated to other parts of the world especially to China, Malaya and East Africa. Large numbers served with distinction in the British Indian Army. The Sikh religion was an effort to unite Hindus and Moslems but the result was a new faith. The Sikhs look back to a series of ten prophets called Gurus starting in the Punjab in the 15th century. They have their own Bible called the Granth Sahib. They have gotten along well with the Hindus but have often been at war with the Moslems. They are forbidden to cut their hair or their beards and they are also forbidden to use tobacco. They are allowed to use pork and liquor and forbidden to eat beef while the Moslems eat beef and are forbidden to use pork and strong drink. Through the partition of India the Sikhs have lost many of their shrines and much of their wealth as many of them were well-to-do landowners and many others were wealthy business men in the West Punjab.

JAINS

The Jains are a much smaller group but a very interesting one. Jainism is a very old religion, as old or older than Buddhism. The Jains are chiefly well-to-do merchants living in cities. They have their own religious books and their own divinities. They have separate temples and do not intermarry with outsiders. They are strict vegetarians and they are always afraid lest they take animal life even by accident. Their priests wear a piece of white cloth covering nose and mouth as though they were surgeons lest they should commit murder by inhaling or swallowing germs or insects. Some of their priests carry a kind of broom with which they sweep the ground before them to prevent their crushing insects under their feet. They make no effort to convert others and I have not heard of any Jains being converted to other faiths.

PARSEES

The Parsees are another interesting minority in India and Pakistan. On the whole they are the best educated and the most enterprising people in the country. They educate their women as well as their men. They are the leading merchants in Bombay and some other cities. They make excellent doctors, lawyers and professors. The great Indian steel industry was founded and is run by the Tata family. They follow the ancient Persian religion called Zoroastrianism. They are peaceable and get along well with their neighbors.

PROBLEMS TODAY

The formation of Pakistan has raised many problems for the Christian churches and missions. Under British rule there was religious neutrality. There was freedom of worship and freedom to teach and preach. The state itself was secular. Pakistan is frankly a religious state and Islam is the established religion. The old Government schools are now Moslem schools and the Koran is taught in them. Textbooks are being rewritten with a Moslem bias. Government officials have stated that it is their policy to have Islam taught to every Moslem child whether in a Moslem or in a Mission School. Christians in Government employ are nervous. Although the leaders have promised the Christians fair treatment many Moslems feel that Pakistan is their country and that the Christians are only in it by sufferance. Many of the present rulers were educated in western schools and they want Pakistan to be a forward looking country like Turkey. They want to educate their women and to give science a prominent place in education. Those of us who live in Pakistan hope that our present rulers may be able to keep control and that the orthodox reactionary forces may not gain the ascendancy.

West Pakistan Plants

By DR. R. R. STEWART, New York, on Furlough from Pakistan

There are four main areas in West Pakistan with different climates and when there is a different climate there is always a separate assemblage of plants. First toward the west is the province of Sind with Karachi as capital and principal seaport. This province is largely desert except for some important irrigated areas. Secondly we find the bare, rocky, arid mountains of Baluchistan and the Northwest Frontier Province toward the north and adjacent to Afghanistan. Thirdly we have the broad, fertile plains of the West Punjab, the bread basket of the country and lastly the green mountainous area toward the northeast of our mission stations in Campbellpur, Taxila and Rawalpindi. Abottabad and Murree are on the western border of this mountainous country which stretches back into the high Himalayas.

Down through the years almost all of our missionaries have lived and worked in the West and Central Punjab in the plains area. This is a very thickly settled region. There is a good deal of well irrigation but the richest part of the country is that irrigated by water removed from the great rivers which rise in Kashmir. Part of the country is too high or rough for irrigation and this part, which is dependent on the summer monsoon rainfall, may yield much or little depending on the amount of rainfall and whether or not it is well distributed. Toward the Sind deserts the rainfall may average only ten inches a year while at Rawalpindi it averages about 35.

The wild plants of a region always reflect accurately the type of climate but their abundance and distribution are modified by man, his works and his domestic animals. The denser the population the worse it is for the native flora and overgrazing eliminates the more useful wild plants and allows poisonous and useless plants to multiply. The denser the population the greater the demand for fuel and unprotected trees have all but disappeared from the West Punjab. This is the reason for the common practice of burning cow dung when it is so badly needed on the fields which have been continuously cultivated for so many hundreds of years. There is reason to believe that some hundreds of years ago extensive areas toward the mountains were

Sections of Pakistan depend upon irrigation

After Dr. Stewart had graciously responded with one article for this Magazine we asked him to share his extensive knowledge of the flora of the Punjab. "Dr. Stewart has won a prominent place in the botanical world, having brought together in Gordon College (Pakistan) a collection of some 80,000 mounted specimens of flowering plants and ferns. He has cooperated with many scientists . . . and has himself added a number of new species of flowering plants, mosses and plant diseases, especially rusts, to the known varieties, with particular emphasis on Kashmir and the Punjab Hills!" (Quoted from "In the Shadow of the Himalayas") At present Dr. Stewart is working in the New York Botanical Gardens to which he has brought thousands of specimens.

A field of wheat in the Punjab

once under forest. A hundred years ago there were tigers as far west as Rawalpindi District but one has to go four hundred miles farther east to find them today. The foothill zone and the lower mountains have been deforested, overgrazed and eroded and the flow of streams has been disturbed causing floods at one period and dry stony stream beds at other seasons. All this has lowered the ground water table.

The population of India and Pakistan is increasing at the rate of one per cent a year. This means that each year there are four million new mouths to feed and so the scarcity of food in India we are hearing about in the papers these days is not entirely due to floods and droughts, serious as these have been. With present methods of cultivation there are not enough acres to provide enough food for this vast and increasing population which may be as many as 450 million in both countries. At present Pakistan is better off for food than India as it has inherited the rich irrigated region of the West Punjab.

Nowhere in the West Punjab is there a region which an American would call a jungle. There are Government lands which are more or less effectively protected by the Forest Dept. from cutting and overgrazing, in order to provide a permanent supply of fuel, but the amount of rainfall is only sufficient to grow a thorny scrub forest with acacias as the most important trees. Few wild trees are even thirty feet tall.

Little arable land is wasted. There are too many hungry mouths to feed. Two crops are raised in most places. The spring crops are harvested in April and the second crop at the close of the monsoon in September and October.

What plants do we see in West Punjab fields? The cereals are of prime importance and wheat is the favorite. Unleavened whole wheat bread, eaten hot, in the form of thin flat round cakes is the staple diet of most people. Rice is raised where there is enough water. Maize is an important summer crop in both the plains and the hills. Barley and various sorghums and millets are widely planted and some oats are raised for green fodder and the grain for horses. It is not eaten by the local population and rye is unknown. Sugar cane is an important crop in some places but not nearly enough is raised to supply the local demand and in recent years a good deal has been imported from Cuba. Java used to be an important supplier.

Cotton is a very important crop and there is a big surplus for export. Other fibre crops are not of great importance in the Punjab but East Pakistan supplies most of the jute used in the markets of the world.

(*Continued in April Magazine*)

Influences Retarding Christian Growth

Introduction: Christianity is adequate for all lands, including Asia.

a. Spread by apostles and early Christians.
b. By Nestorians and Roman Catholics.
c. By modern Protestant missions, beginning with William Carey.

1. *Christianity meets opposition from other religious groups.*
   a. Persecution, especially from Moslems.
   b. Closed-door policies (Edicts and refusals to admit Christians).
   c. Anti-christian campaigns (recently among students, etc.)
   d. Attempts to imitate by copying Christian forms, festivals, etc.
2. *Attitude of governments discourage acceptance of Christianity.*
   a. "Asia for Asiatics" — continental slogan.
   b. Tides of Nationalism and concomitant propaganda.
   c. Fear that Western imperialism will follow missionary advance.
   d. Establishment of own schools and hospitals to take place of mission institutions.
   e. Inroads of Communism and its atheistic teachings.
3. *Unforeseen circumstances cause uprooting and disruptions.*
   a. Civil strife, revolutions, internal political upheavals, foreign wars.
   b. Famines, drought, floods, earthquakes.
   c. Migrations from mission to non-Christian communities.
   d. Inroads of industrial and commercial interests.
4. *Fears are engendered by that which is unknown and misunderstood.*
   a. Of offending gods of former religions by giving up idol worship, superstitions, etc.
   b. Of ridicule, persecution, breaking of family relationships.
   c. Of insecurity and instability in untried paths.
5. *Unchristian practices of "Christian lands" cause disillusionment.*
   a. Slavery, lynching, race prejudice.
   b. Unwholesome movies and literature from the West.
   c. Exclusion Acts and extraterritorial concessions.
   d. Wars—Christian nations fighting one another.
   e. Evidences of secularism and materialism.
6. *New converts and Christian communities sometimes retard own growth.*
   a. By expecting everything to be done for them by mission money.
   b. By not accepting leadership which missionaries suggest.
   c. By illiteracy.
   d. By lapsing into unchristian practices. (Polygamy, child marriage, etc.)
7. *Missionary tactics and strategy present some weaknesses and failures.*
   a. Imposition of Western customs along with Christianity.
   b. "Grandfatherliness" attitude toward an indigenous church.
   c. Failure to follow up and train baptized converts.
   d. Divisions of Protestantism that fail to cooperate.
   e. Low-ebb periods of homeland support, zeal and interest.
   f. Non-adaptation of Christian thought to music, art and life of people.
   g. Unattractive churches in contrast to their ornate temples.

Conclusion: "Go ye" is still the *Christian watchword.*

a. In spite of retarding influences Christianity has been taking root, "Advancing through Storm."
b. "No man has the right to be discouraged in the same work with God."

The article requested for this topic failed to arrive, hence this brief outline is hastily substituted.—Editor.

Our "Century Plant" In India-Pakistan

(A history of our Mission Work, centered around Institutions and Persons)

By MISS AGNES BALLANTYNE, Librarian, Pittsburgh-Xenia Theological Seminary

Some planted; others watered; God gave the increase.

The seed was the Word, carried to the Punjab in 1854 by Dr. Andrew Gordon, his wife, and sister, and planted by them and by over a hundred missionaries who followed them, in the hearts of the people. As is customary wherever the Word is planted, it brings forth fruit in individual lives and also in communities of people who have not actually accepted it. The leaves of the full-grown tree heal many; the shade and the fruit are a blessing to all.

Pioneer women missionaries to India, "Auntie" Elizabeth Gordon (left) and Mrs. Andrew Gordon (right), sister and wife, respectively, of the man whose name will always stand "first" in the story of our Mission.

Our "Century Plant" in India and in what is now called Pakistan is a tall tree with enough roots and enough smaller green shoots, that should it become God's purpose to have our missionaries leave that land or should other forces try to hack away the various institutions that are a part of the branches of the tree, we believe they would succeed only in scattering the seeds that would take root elsewhere and live in multiplied and more abundant life.

Comity Agreements

Although the word "United Presbyterian" is not used on the mission field so often as it is here, where denominations are not isolated, the United Presbyterian Church is more of a geographical unit there than here. India is so large and the workers so few that early in the missionary history of the country a policy of comity was established. A denomination went into a certain section and "occupied" it. Dr. Gordon began his work on one side of the Grand Trunk Road that leads into Sialkot; the Scotch Presbyterians were on the other side, and each denomination, although enjoying rich fellowship with the other, has expanded in op-

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Miss Agnes Ballantyne was born in the Himalayas and attended school there.

Her parents, Rev. and Mrs. J. W. Ballantyne, gave seventeen years of service to our work in India. Three sisters are serving now as missionaries: Miss Margaret, in Pakistan; Mrs. Janet Ballantyne White in Pakistan under the Associate Reformed Presbyterian Church; Miss Mary, in Japan.

Shortly before becoming librarian at Pittsburgh-Xenia Theological Seminary, Miss Ballantyne wrote the Handbook, "Witnessing in the Punjab."

posite directions as a separate entity.

Methodists, Presbyterians, and many other groups from England and America have thus planted their missions in various locations in India, all the while with friendly Christian relationships. Increasingly through the years they have shared certain projects and institutions so that, to continue our figure of the tree, there has been more and more intermingling of the branches as the individual trees become more numerous and flourishing.

For instance, language schools in the hill stations of India's Landour and Pakistan's Murree are maintained for the new missionaries of all the churches. Expert methods and good language text books make the learning of the languages and dialects of the land a more effective process than it was in the days when Dr. Gordon began his work and was forced to depend upon an interpreter.

A school for missionaries' children is another cooperative affair; a college for Christian girls, another; the annual Sialkot Convention, still another; at the present time the work of translating the Scriptures into more dialects and more Christian literature into the vernacular and the expensive operations of having them published; the joint efforts to increase adult literacy; since the partition of India and Pakistan, the World Church Service, which has served stricken refugees, flood sufferers, disease-ravaged everywhere they are found regardless of locality. These have all been cooperative efforts, headed by committees and directors of one or another Christian group. This increasing unity and fellowship have brought about greater efficiency in mission work and a closer bond of love.

Each has been able to contribute also some of its own individual strength to the whole. Our church, a singing church, because of the psalms translated into Punjabi and sung to Indian tunes, has enriched all India with its music. Our church has also been known as a teaching church, a builder of leaders, and a staunch defender of the faith.

Taking Root

But to return to the history of our own church—to our "Century Plant" in India and Pakistan—it is significant that the first fruit from the planting of the seed was through the efforts of an Indian, one of the two Christian interpreters whom Dr. Gordon employed to help him with his work of evangelization. That is what our church has wanted—that the Indian church should be self-propagating, self-supporting, and finally, self-governing. A tree must send its roots down to find water and not depend upon artificial help from gardeners. Our mission church has self-supporting ministers today (that is, they are paid by the people they serve and not by the American church which supported them in the early days). The mission has its own mission field and missionary; its own evangelistic program; indeed, except for the financial maintenance of expensive schools, hospitals, and industrial work, it has a gratifying self-sufficiency for a Christian community only slightly less than one hundred years old.

That the church cannot support the schools and hospitals, but must continue to accept aid from America is because most of its members are poor. In the early days there were two "Mass Movements" to Christianity from the lowest economic group of the Punjab. In 1873 humble, lame Ditt, from the outcaste quarters of a Sialkot village, heard the preaching of the Word and the invitation to come to God through Christ Jesus. He accepted it and was soundly converted. After his baptism he preached among his own people, who came by families and by whole villages, until the missionaries, fearing that an influx into the church of untaught multitudes would bring a flood of evil

Miss Mookerjee, head mistress of Gujranwala Girls' School for forty years.

from their former idolatrous worship, were reluctant to accept them. "Him that cometh unto me I shall in no wise cast out," however it is to the credit of those early missionaries that although many of their fears were realized later, they used all their facilities to teach the new inquirers the essentials of Christianity and then received them into the church. Leading these people spiritually, economically, financially, educationally, even as Moses led the Children in the Wilderness, has been a large part of mission work ever since.

Another mass movement came in 1883, when a large weaver class became interested in Christianity. Succeeding generations of Christians have been the leaders in Punjab churches, schools, and communities.

First Fruits

When the first quarter of a century of our work was over, there was in our Punjab church a membership of 3,245, with 216 villages containing Christians. Although our poor finite limitations cause us to measure success in size and numbers, we realize that the Kingdom of God cannot be measured thus. A large active Christian community may not be so great as one humble person allowing the Holy Spirit to use him as a channel.

In reporting the history of our church, we find hundreds of instances of growth and power that must go unrecorded and only the over-all picture presented. We should like to tell of the unlettered Punjabi woman whose delight was to hear the reading of the Word and whose deathbed witness to Christ's power was the means of bringing a high-caste Hindu into vigorous service in the church; of the Christian school boy whose recounting of five Bible stories confounded the arguments of a learned Moslem teacher; of Miss Mookerjee's forty years as headmistress of a girls' school in Gujranwala, where her influence will never cease to be felt; of a missionary who worked and prayed for thirty years among hostile Moslems with no visible success, when suddenly the barriers went down and he had the joy of seeing his work bear fruit.

Our "Century Plant" has become a "tree."

Each green leaf of the "Century Plant" is a story. It would be impossible to recount them all even if we knew them, but the green leaves are an indication that the branches are alive and they give them beauty.

Branches of Work

Let us notice some of the branches —evangelistic work, medical, educational. These intermingle and dovetail till it is hard to separate them.

First, we should say that the American management of the Punjab mission has been in the hands of two organizations, the Foreign Mission Board and, since 1886 of the Women's General Missionary Society, the former paying the salaries of the missionary men and their families and supporting the fields they occupy such as Gordon Mission College, the Boys' Industrial Home, The Gujranwala Seminary, Taxila Hospital, the Christian Training Institute, and the evangelistic and village programs of the various districts. The WGMS

through the Women's Board supports the unmarried ladies, finances the girls' day and boarding schools, Sialkot Hospital, several dispensaries, and many other matters. On the mission field there is cooperation between the two groups just as in this country every effort is made to publicize the foreign work and interest men and women alike in supporting it with money, prayer and recruits.

Most of the people of the Punjab live in villages. Twentieth-century world civilization has brought these villages closer to one another and to the cities, but through most of the hundred years of our report they have been isolated — each an economic unit. Since most of our Christians live in these villages, the so-called "evangelistic" missionary has a large parish, where he supervises the little elementary village schools, culls from them promising recruits for the mission boarding schools, where they can be trained for leadership. He supervises the religious education, for in the Punjab church members are supposed to show advance each year in knowledge of the Bible. Usually a "course of study" is presented to Christian workers at an institute each year and these teachers patiently teach unlettered village Christians the prescribed number of Bible stories, facts in the life of Christ, essential doctrinal matters, memory passages, etc. The itinerant missionary visits the villages periodically, noting progress, encouraging more effort. The physical care of children, health, hygiene, home life, better method of agriculture, weeding out of social ills, training his leaders, all these are the concern of the district missionary along with his main purpose—to preach the Gospel.

The absorbing business of managing a high school like Avalon in Pathankot or a boarding school like the Girls' Boarding School and the Christian Training Institute in Sialkot or the Seminary and the Boys' Industrial Home in Gujranwala or

Dr. Sophia Johnson

the college in Rawalpindi, now welcoming girls as well as boys, and keeping the high scholastic standard they have maintained since their beginning has not kept the "educational" missionary from realizing that the real purpose of the institution is not training for leadership alone, but *Christian leadership.* The Punjab has realized the quality of this training and has snatched away our graduates as soon as they were through school. We should like to tell you stories of the many Christian homes established by students from these institutions, where a better way of life is maintained than in the homes from which they came. It has been said that the strength of the United Presbyterian Church in the Punjab is in her Christian home life —and because people live so close together in that land, the best witness there is of Christ's power to change life for the better.

One of the most dramatic, the most appealing and satisfying, but hard services rendered in our mission is by the medical workers. The person who relieves suffering in India has the quickest entrance into the Indian heart. We had medical work in the

mission before we had a doctor. Mrs. Sophia Johnson, after maintaining a dispensary for some time, came to this country in 1895 for medical training and then went back to establish a hospital. Since then we have never lacked efficient doctors who worked far beyond the call of duty. One of these, the late Dr. John Samuel, was of the fifth generation of our Indian Christians. Other In dians are now serving in our hospitals—Dr. Mabel R. Massey, who studied in this country during the past year, and Indians trained in Indian medical schools at Vellore and Ludhiana, in which we have a cooperative financial interest. There are capable Indian women doctors at the Jhelum and Pasrur hospitals and at several dispensaries. Miss Evva Hartig, R.N., manages Jhelum hospital, Dr. Reba Hunsberger at Sialkot and Dr. A. T. Karsgaard and Dr. Norval E. Christy at Taxila, with fine staffs, have become legends for ministering to the miserable of the land.

Our church in the Punjab has been tried as by fire many times. Always there has been poverty, multiplied when the terrible events of the partition caused many Christians to lose their jobs. It was multiplied again when the recent floods leveled the mud homes of hundreds of families. It sometimes seems as though the Indian Christians will never have even a taste of the comfortable life we enjoy in this land. If not, perhaps God has a mission for the Indian church. Through her suffering and her patience she may learn spiritual lessons that she may teach us.

Truly throughout that partition experience, the Christians behaved well. They shared their humble resources, cared for the sick and dying, rescued Moslems and Hindus, often at the risk of their lives, and showed sympathy for the refugees. At a time when, as Gandhi said, "India has disgraced herself," the Christian community showed the Christ spirit and honored Him.

Thal Project

Before bringing this sketchy history to a close, we should mention the interesting Thal project — the opening up of a canal-watered desert land to some of our Christians. Recognizing the service that the Christians had rendered and knowing that they had lost their hereditary jobs as tillers of the soil when their masters had fled to Hindustan, the new Moslem government set aside a section of canal territory for the displaced Christians to settle. Their migration to this new home is harder than was that of the Pilgrim fathers, for this home lacks the physical resources that America had, nevertheless there is hope that they can build a Christian settlement that will be a wholesome influence in the land. Many of the Christian families have already gone there. They are a part of the United Presbyterian Church, and their interests are ours.

Summary

A statistical summary of the end of the fourth quarter of the century-old mission shows a constituency of over 200,000 in an area that has a population of over five million people, over one hundred ordained workers, about four hundred more Bible teachers and teachers in the schools, one hundred thirty organized congregations, with young people's societies, missionary societies, a missionary magazine. A seminary, one college, high schools, grade schools, over seventy elementary schools, five hospitals and eight dispensaries, an industrial school, a teachers' training program, a nurses' training program, an adult literacy program, and a school for training religious leaders.

The "Century Plant," watered with tears, tended with affectionate toil, imperfect, as every human thing is, stands today in India and Pakistan as a witness to the nations that God can take the poor of the earth and raise them up to be princes in His sight, a blessing to the world.

Program Suggestions

This Asia issue of the Magazine has become practically a "Pakistan-India Special." Couldn't help it after receiving splendid articles from our own missionaries, and after rereading *In the Shadow of the Himalayas* by Mary J. Campbell and Emma Dean Anderson, *Seed Corn* by Mrs. Irene Mercer, *Facts and Folks* by Anna A. Milligan. Find them in Somebody's library. Will anyone with an extra copy of *Our India Mission* by Andrew Gordon, please give your editor an opportunity to buy it for our Magazine library? For information on all countries of Asia consult Latourette's seven-volume History of the Expansion of Christianity and *Forward Through the Ages* by Basil Mathews.

Worship Service—Miss Miller suggests using *Bible Songs Hymnal*—270, 98, 140 or *Songs for Christian Worship*—51, 48, 243. (Not room on Worship page to include) For additional Scripture, Gen. 1:9-12; Hosea 10:12 and Matt. 3:1-12 are suggested in *Program Calendar*. All gardeners who have prepared soil for seed sowing may wish to use some of personal parable-like experiences to supplement material on next page.

Roll Call — Announce ahead: Religious "Briefette" on Asia. Limit to a brief "briefette."

Program Topics:

1. Chart may be made showing different religions. Or use different speakers.

Give a brief map study of Asia, its countries, cities, rivers, mountains. . . .

2. Outline for Topic 2 is merely thought starter. Amplify it. In parallel columns on blackboard list Influences Retarding, and Influences Accelerating Christian Growth.

3. Survey our work in India-Pakistan. Secure new map from Lit. Dept. ($1.35) or enlarge Prayer Cycle map on p. 2 of this Magazine. Locate each station (*Prayer Cycle*, Days 16-21). Learn everything you can about "beginning roots" and "today's fruits." Can you identify missionaries on back cover?

Quiz—From reference and mission study books make list of many outstanding missionaries of all denominations who served in Asia. Conduct either an oral or a pencil-and-paper matching game, having group associate each missionary with the country in which service was given.

Closing Meditation: The fruit of the Spirit is *love* (Gal. 5:22). Soft background music during reading of such additional verses as John 3:16; 1 Cor. 13; John 15: 13; etc.

PROGRAM CALENDARS

The Program Calendars for 1951 are available in quantities for your Society. Please include with your remittance sufficient postage to cover cost of mailing. Order now, using this convenient order blank if you wish:

To Mrs. Ralph H. Arnold
468 Biddle Avenue, Pittsburgh 21, Pa.

I enclose ..... for which please send to me ..... copies of the 1951 PROGRAM CALENDAR at 10¢ each, plus ....., my estimate of the postage needed to mail them to me.

These Program Calendars are to be used in the .....

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Signed .....

Address .....

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Worship Service

By MISS MARGARET MILLER, Pittsburgh, Pa.

Theme: Cycle of Fruitfulness (Genesis 8:22)

PREPARING THE SOIL

"It was planted in a GOOD SOIL by many waters, that it might bring forth branches and that it might bear fruit, that it might be a goodly vine."—Ezekiel 17:8.

WORSHIP—1951

Preparing the Soil
Sowing the Seed
Watering the Roots
Training the Vines
Pruning the Branches
Protecting the Blossoms
Nurturing the Leaves
Harvesting the Fruit
Saving the Seed

With the return of April's springtime, we are reminded of the Great Plan of the Creator for Fruitfulness. In the simplicity of the lives of the Children of Israel, they could see God's hand in the supplying of their daily food. But in the complicated conditions of this century, what a blessing it is that God is manifested to all, by the returning cycle of seedtime and harvest.

As our temporal needs are satisfied from the fruitfulness in all Nature, just so we recognize through the Worship Service this year, the conditions of Christian Fruitfulness for the growth of the soul.

When our First Parents were placed on this earth, they were established in a Garden. The environment in which mankind was placed was one of beauty, freedom from evil human influences and one in which they were provided an opportunity to make choices which would control their surroundings. They forfeited the soil prepared for them.

We recognize the great importance of the right environment—the good soil—if the seeds of Christian Fruitfulness are to prosper.

"Mankind has the latent power deliberately to adjust its environment in the interest of a fuller and happier life for all. We are not the helpless creatures of blind forces beyond our control." (Stuart Chase.)

Recognizing that inheritance also, is not the only factor that determines one's usefulness in life, Thomas Fuller, the 17th century English Divine, wrote:

"Lord, I find the genealogy of my Saviour strangely checkered with four remarkable changes in four immediate generations:

1. Roboam begat Abia; that is a bad father begat a bad son.
2. Abia begat Asa; that is a bad father a good son.
3. Asa begat Josaphat; that is a good father a good son.
4. Josaphat begat Joram; that is a good father a bad son.

I see, Lord, from hence that my father's piety cannot be entailed; that is bad news for me. But I see also that actual impiety is not always hereditary; that is good news for my son."

Since it is Christian Fruitfulness toward which we strive, we recognize that the environment—the soil—in which our lives have been planted has been blessed with all the advantages that have ever been showered upon women of any era or any land. What are we doing to cultivate the soil—to provide Christian environment for the lives of others who follow? Are we compromising? or are we nurturing the good in the soil that is our environment?

For morning sun and evening dew,
For every bud that April knew,
For storm and silence, gloom and light:
And for the solemn stars at night;
For fallow field, and burdens byre,
For rooftree, and the hearthside fire,
For everything that shines and sings,
For dear familiar daily things—
The friendly trees, and in the sky
The white cloud-squadrons sailing by;
For Hope that waits, for Faith that dares;
For Patience that still smiles and bears;
For Love that fails not nor withstands;
For healing touch of children's hands;
For happy labor, high intent,
For all life's blessed sacrament—
O Comrade of our nights and days,
Thou givest all things, take our praise.

Arth. Ketchum

Growth—Under The Banyan Tree

By MISS MARGARET FEHLMAN,
Crown Point, Indiana,
On Furlough from Pakistan

MANY years ago, almost ninety, Kanaya and Bhajana planted a seedling banyan tree at Scottgarh, Zafarwal, India. In 1942 Miss Helen Weede and I measured from the tip of one of the branches to the trunk of the large tree—120 feet. It is as tall, and is a land mark seen for miles from the town.

Kanaya and Bhajana and the seedling banyan tree—why are they remembered together? These two men were the first Christians in this area, the seedling church. As the banyan tree grew and spread, so the church has grown and spread.

Ninety years ago Kanaya and Bhajana in Zafarwal District, Ditt in Pasrur, a few in Sialkot, Gujranwala and Gurdaspur Districts—now a church firmly established, the Synod of the Punjab, with 135 organized congregations of which 119 are self-supporting. These 135 organized congregations with a communicant membership of over 50,000 and their non-Christian neighbors (33.54 millions of Moslems in West Pakistan and 12.5 millions of Hindus and Sikhs) are served by 140 ordained men and 574 lay men and women, in evangelistic, medical and educational work. These are national workers.*

Kanaya, who helped to plant the seedling banyan tree.

TRIALS AND GROWTH

In *Our India Mission* by Dr. Andrew Gordon you will read of the trials that Kanaya and Bhajana had after they became Christians and were baptized, and of how the land of Scottgarh became mission property. A portion of this land deeded to the mission was set aside for a mission compound, some for a small village site and the rest for farm land. Kanaya and Bhajana were allotted choice building sites, garden plots and fields. Later other Christians were allotted building sites. A parsonage was built in Scottgarh. The church is about a mile away in the town of Zafarwal, named in honor of the Indian pastor who had baptized Kanaya and Bhajana, the planters of the banyan seedling.

A number of years later when the seedling had grown into a sizeable tree, there was an epidemic in the town of Zafarwal. The government built a large mud house in the shade of the banyan tree, with the permission of the mission, agreeing to turn the building over to the mission when not needed for a pest house. The medical officers sent out patients and the missionaries cared for them. Probably Dr. Maria White sent some of her Indian staff members to help with this nursing. The building has been used for many purposes.

The first missionaries obeyed the command, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost";

*These figures were taken from "The Annual Report of the Board of Foreign Missions," a U.P. Church publication; from "The Economy of India," an India Embassy publication; and from "Pakistan Today," a Pakistan Embassy publication.

They, and those who followed did not forget that this is only half of the commandment. Matthew 28:19 ends in a semicolon. Verse 20 follows with the rest of the commandment and a promise, "Teaching them (converts) to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen."

The building under the banyan tree, known over the district as the "banyan-tree bungalow" has been used as a place for "teaching them." There was a school for boys and girls; there have been summer Bible Schools; Presbytery and Presbyterial meetings; retreats and conferences; rallies of various kinds for juniors and youth; adult literacy, etc.

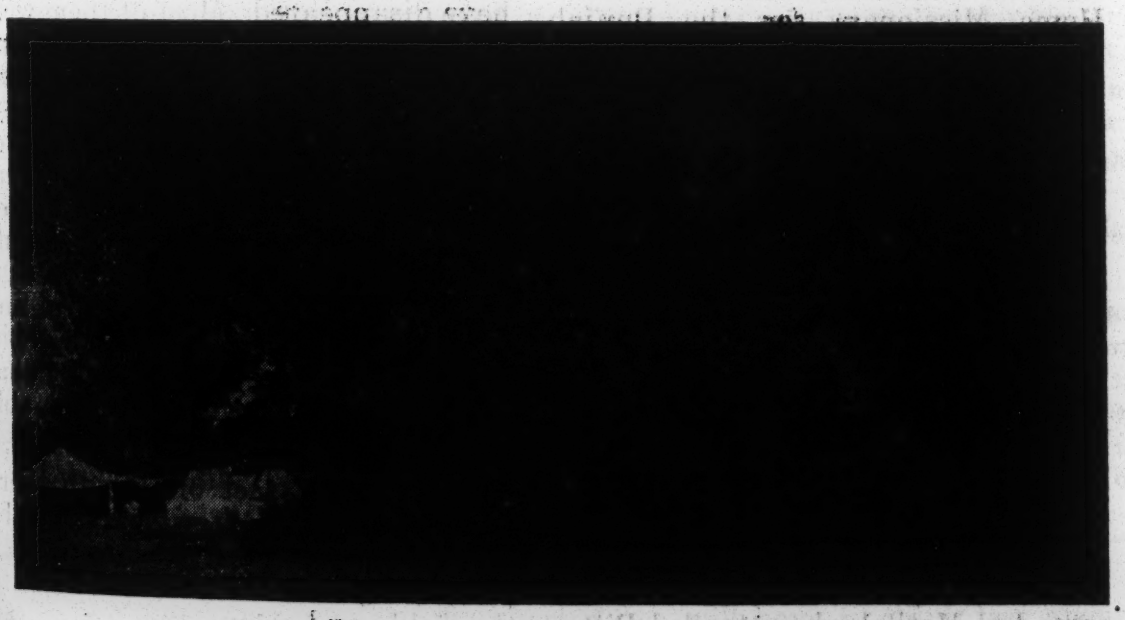
There is neither time nor space to tell of the growth and spread of the tree, nor of the growth and activities of the Church, but I shall give a few illustrations of the growth of the Church in Zafarwal District and in Punjab Synod, centered under the banyan tree at Scottgarh.

Self-Support Pastors

When Kanaya's oldest son, Ganda Mal was a young preacher in Zafarwal District, his sister who taught in the Girls' Boarding School at Sialkot wrote to him about a wonderful revival of prayer and confession in the school. Then a friend, a pastor in another district, wrote about "self-support." Some of the pastors were sure God was calling on the Punjab Church to take a forward step—that pastors should venture out in faith, giving up salaries from the American church, trusting God to supply their needs through the offerings of their own congregations.

Padri Ganda Mal told me he hated to see the postman in those days, for everyone was writing about the revival and self-support, and he didn't want to hear more about either one, for he knew deep down in his heart God was calling him to be a leader in self-support. He wasn't willing to trust—it wouldn't be trust, but a tempting of God—for even by a miracle the poor Christians living in the villages, the scavengers, the serfs, could not possibly support their pastors. They could not clothe and feed their own families! The pastors could not give up the prospects of provision for the material and educational needs of their families!

His wife knew what was troubling him and making him short tempered, but she said nothing until an invitation came to a few-days meeting for



Another banyan tree in Zafarwal District. It is not quite as large as the Scottgarh banyan. Note the camp beside the tree.

conference and prayer at Scottgarh. He would not go, oh no, not he!

Finally the day came. His wife had washed and cooked in preparation for the journey. I am not sure that she had not arranged for a couple of ponies. At any rate, she got herself and the children ready. Still Padri Ganda Mal fought with himself and God—and refused to go to Scottgarh.

His wife took the children and started out on a hard trip. The road is not long in miles but it takes hours to traverse it with thick heavy sand and several stream beds to cross. They might be dry or there might be a couple of feet of water rushing down them since they are fed by melting snow and sudden storms in the hills. No small trip even in 1951!

She started out alone with the pony-man and children. They stopped by the way for lunch, but reached grandmother's house in Scottgarh before midnight.

Padri Sahib did not come that evening, nor the next day, but when he did come he had said yes to God, and offered to become one of the first self-support pastors in the synod. He served as a self-support pastor for years. (His family did not starve nor go naked; the children were all educated.) Later he was a Home Missionary for the Punjab Synod. Now he is retired and lives in Gurdaspur, a man beloved throughout the church, esteemed by Hindus, Sikhs and Moslems.

Banyan Tree Incidents

I shall never forget an impassioned plea made by a young man to Presbytery that pastors and sessions make a place in their congregations for the youth of the church; that they plan and work with them; that they give responsibility to the youth. This meeting of Presbytery was held under the banyan tree. The plea was made by Lal Motilal, principal of the Christian Training Institute, Sialkot, the same Lal Motilal who attended Pittsburgh-Xenia Seminary last year.

Another memorable incident happened during a presbyterial meeting. Delegates had met under the banyan tree, coming from Memorial Hospital, from Pasrur and Sialkot Girls' Boarding School, wives of professors from the Christian Training Institute, doctors, nurses, teachers, pupils and many illiterate women from the villages of Sialkot, Pasrur, Badomali and Zafarwal Districts. In front, taking turns reading was a group of twelve to fifteen women. None of them had read or tried to read until a year ago. Each read eleven verses from the last three chapters of Mark —verses she had chosen and prepared to read in the contest. They did so well that many of us wondered whether they were really reading the verses or had memorized them. Later the Adult Literacy committee took each contestant for a private session to read verses selected by the committee from any portion of Mark's Gospel. The sight reading was fully as good as the prepared reading before the delegates. A young woman who had begun to study according to the Laubach method less than three months before the presbyterial meeting in Scottgarh, won the contest.

Many trees on the compound planted years after the banyan tree, have disappeared. Most of them were uprooted during sand and wind storms. Their roots had not grown to sufficient depth to withstand the assault of the wind. The banyan tree must have roots going down to great depths for it has stood unshaken through the years. It has not only stood, but it has grown. So the Church, too, has remained firm and sure, and grown, not only in size but in spiritual perception, proving that she, too, is rooted and grounded, able to withstand buffeting.

In the very fact of growth there may be danger. A few years ago the air about Scottgarh was rank with putrefying odor. Search was made in the fields and compound for a dead animal. None was found. After two

Under the banyan tree at Scottgarh, Zafarwal. The tall man is Padri Ganda Mal, oldest son of Kanaya; the other is the son of Bhajana.

or three days, Mrs. Alter noticed that numbers of vultures were perching in the banyan tree. She discovered a number of nests with young birds. The smell was from the carrion brought in by the parent birds to feed their young. Did she order the tree cut down to get rid of the stench? No, but two men worked three days cutting branches to get rid of the nests. The birds could not be killed since it is against the law. They are scavengers, greatly needed in India and Pakistan.

A few months later Mrs. Alter overheard their less-than-three-year-old daughter singing to herself after this fashion:

The banyan tree was clean and we played, played, played in the banyan tree.
The vultures came to the banyan tree and the banyan tree was dirty, dirty, dirty.
Then the bees came to the banyan tree and the banyan tree was clean, clean, clean.
And we played and played and played in the banyan tree.
The banyan tree belongs to the "Fig" family.

Pray that the church in Pakistan and India be *blameless and harmless, children of God without blemish in the midst of a perverse generation, among whom ye are seen as lights in the world, holding forth the word of life.* (Philippians 2:15, 16.)

If other Koreas are to be averted, we will have to think less about power politics and more about people.—*Donald C. Bolles*

India Fifty Years Ago And Now

By MRS. W. T. ANDERSON, Monongahela, Pa., Retired Missionary to India

"The poor, benighted Hindu,
He does the best he kin do;
He sticks to his caste
From first to last,
And for p a n t s he makes his skin do!"

Fifty years ago when my husband and I were young missionaries in India, we subscribed for the "Civil and Military Gazette"—t h e o n l y daily in all upper India—twelve dollars a year, and when it reached our jungle it was always rather old.

Rudyard Kipling, a young Englishman who afterward became a famous short story writer and poet, was a contributing editor. I always loved his short story which daily appeared, beginning on the front page. I still recall some of them. Many of them were published in his *Plain Tales from the Hills.* The jingle at the top of this page was one of his little skits. In this half joking way, he really very well expressed the condition of India at that time.

The people of India have changed in many ways since then. Thousands of them are now well educated in the arts and sciences, speaking English almost as their native tongue. They have developed many and diverse industries that serve the whole world, have become a free and independent people, and, most startling of all, have outlawed caste, the very foundation of their age-old system.

The gospel of Jesus, with its emphasis on the worth of man as man, faithfully taught by the missionaries all these years, has, we would say, been the paramount influence in bringing about these truly marvelous changes. Mahatma Gandhi has been

A Hindu Holy Man

the most potent Hindu personality in India's last half century. His influence, in these vital matters cannot be over-estimated.

I have tried to express the difference between the India of then and now by a sort of paraphrase of Kipling's little skit:

"The new enlightened Hindu,
He finds that this he kin do:
He can forego caste,
Become literate fast,
And, a c c e p t i n g democracy, be free at last.
And, as for his clothes,
Now they're much like those
Of the West, which at him
Used to turn up their nose."

Mrs. W. T. Anderson is the mother of Dr. J. Lowrie Anderson, and grandmother of Miss Ruth Anderson, contributor of an article in a recent Magazine. She wrote this story originally for her grandchildren, and kindly shares it with Magazine readers.

CAN THIS FLAG UNITE THESE TWO?

Reading In Pakistan And India

By MISS LAURA R. MacLACHLAN, Atkinson, Nebraska, on Furlough from Pakistan

STATISTICS vary widely as to literacy in Pakistan and India, however, frequently used data lists Pakistan with 98% illiteracy and India with 90%. This does not include Christians who are listed as 80% and 75% illiterate, respectively.

Between the years of 1944 and 1950 great progress was made in adult literacy. Two factors were largely responsible: World War II and cash in hand. In Pasrur Presbytery in 1944, there were only four villages in which the Christians were particularly interested in reading as adults. In April 1950 there were nearer 400 villages with sufficient interest to organize classes had teachers been available. Hundreds are reading.

Where literacy work has succeeded in any degree at all we find the spiritual welfare of the Christians to be on a higher plane. Sometimes the desire to learn to read is an outgrowth of a born-again life; often one is born again as a result of having learned to read God's word. Frequently during the war the strongest motivating influence was to read personally the letters of loved ones overseas. It was unsatisfactory to hire a non-Christian neighbor to read these missives for one could never be certain each precious word had been read. In order to answer the letter a scribe had to be hired, difficult when even the price of a stamp was an item in the starvation wage of most men.

Often Christians walked many miles to have a missionary or fellow Christian help them in these circumstances. In homes where despair threatened, the comfort of God's word was so much appreciated that some desired to learn how to read it for themselves. Others when they had heard sermons or bits of children's school news that there is a promised blessing for those who read *Revelation* desired to have that blessing by learning to read. Others wanted to learn in order that their children might be spared the shame of illiterate parents. Some for financial rea-

Miss Laura R. MacLachlan

sons learned to read and write, and also learned simple arithmetic. Many teen-agers just because it was the thing being done by others! In any case many Christian leaders are being pressed for organizing reading centers and are unable to meet the demand.

Both India and Pakistan are urging adult literacy, however, both nations are experiencing difficulties over the language problem. India is made up of people speaking hundreds of dialects. Pakistan has frozen all adult primers written in the spoken language of the illiterate masses, therefore progress has been considerably retarded in the last two years. Missionaries have found it nearly impossible to interest adult Christians

in reading a language of which they understand only a few simple words. They are sensitive and must be encouraged upon every hand. The picture, however, is not too discouraging, rather one of tremendous challenge. We have not refused to obey government orders, i.e., we shall teach the spoken language and not the written or state language. We are glad that people wish to learn the state language and do after they have first acquired an interest in learning the spoken one. Knowing both, gives them a method of translation they would not have had they learned only the one.

Requests come to teach the women and teen-age girls in secluded Mohammedan homes where the women do not venture into public places. We teach them the state language even from the first translating into the spoken. We find these women quick to learn and appreciative.

In Pakistan through united mission effort we are printing a shorter primer with more interesting and profitable reading material for the adult than was found in the first government primers. The first book is a stepping stone to John's Gospel which is quickly followed by the others, and finally the whole of the New Testament. Diligent effort on the part of both teacher and pupils will bring an adult to literacy in less than two months. If Dr. Laubach's Roman Script could be used exclusively it would take less than half that time, however, Roman has been banned. For all readers we use the Bible as our text book. I have found it advisable to check reading ability for John's Gospel and in succeeding examinations to check the differences in the Gospels, also the meaning of parables and how they have affected the lives of the readers. Glorious to see is how the Holy Spirit does bring forth fruit in the lives of those who read God's word.

Yes, I find this a most fascinating work and am looking forward to my new appointment of organizing this work in our United Presbyterian Mission when I return to Pakistan from furlough.

* * * *

You might be called illiterate
by your sisters across the sea
if you tried to read
this Women's Magazine of
India-Pakistan
called Basheer en Niswan
It means to them just what
THE WOMEN'S
MISSIONARY MAGAZINE
should mean to English-speaking
U.P. missionary and church women.

This is the last month to stress
Subscription Goal for this
church year,
NET GAIN OF 1,950
SUBSCRIPTIONS
Will you do your best
to help reach it by sending
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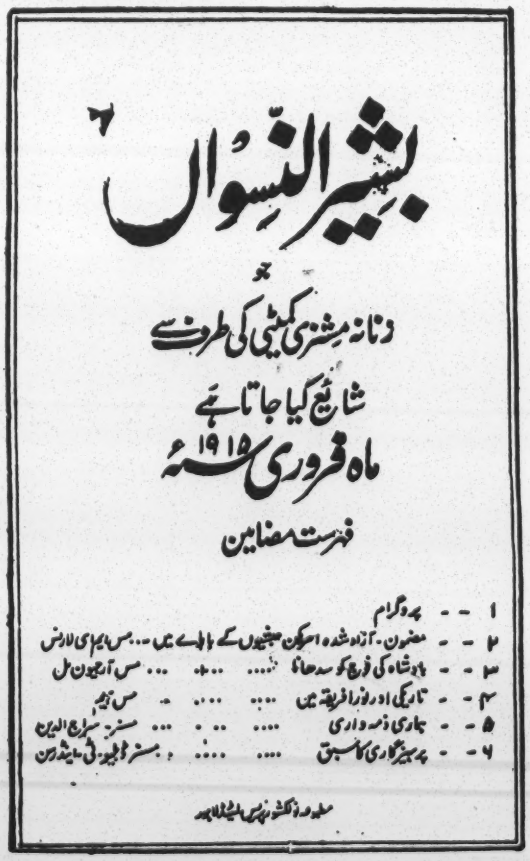

بشیر النسواں

زنانہ مشنری کمیٹی کی طرف سے

شائع کیا جاتا ہے

ماہ فروری ۱۹۱۵ء

فہرست مضامین

۱ - - پروگرام

۲ - - مضمون - آزاد شدہ اسکول بچیوں کے بارے میں ... مس ایرای لارنس

۳ - - بادشاہ کی فوج کو سدھانا .... مس آرچیون ہل

۴ - - تاریکی اور نور افریقہ میں ... . مس ٹیلر

۵ - - پاری ذمہ داری .... مسز سراج الدین

۶ - - پریس نگاری کا سبق .... مسز ٹیلر - ٹی مینڈرسن

سلور ڈگشنری پریس لمیٹڈ لاہور

Launching Of The Laubach Campaign In The Gaza Strip

By MISS HALANA MAKHIEL, Field Director of Literacy Campaign for United Nations

WE started the Laubach Literacy Campaign in the Gaza area in July, 1950, and by October it was well established.

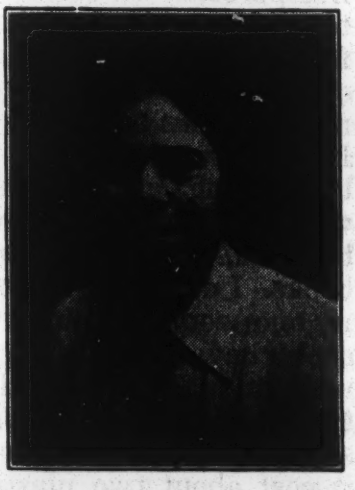
Suppose you join me on a short surprise visit to the refugee camps. As we drive along you would see nearly everywhere, along the roads, beside the tents, in the fields, groups bent on learning to read their language by the "each-one-teach-one" method. From the first I was thrilled with the response of these people, the eagerness of the illiterates to learn and the willingness of the men and women who volunteered to teach.

Organization of Campaign

As the first step in organizing the campaign, I contacted responsible people in the city of Gaza. The Governor of Gaza showed great interest in the work and asked the Inspector of Education to give me any help needed. Through him I got the names of all the schools. While visiting the schools, I also contacted the Mayor of Gaza, the Social Service people and others, and we formed a committee. The first problem was how to obtain supplies. These people needed food, clothing and shelter, so how could we ask them to buy books, paper and pencils? I explained the situation to Mr. Holtz, the Area Inspector for the Quakers. He asked for an estimate of the amount of money needed for the campaign. We estimated that we could reach 25,000 illiterates if we had L.E. 500, with which to buy 5000 sets of books. The course of Laubach's method comprises the study of five books, the Primer and Readers 1, 2, 3 and 4. Each set of books would teach five persons by passing it on; thus we could reach 25,000 with 500 sets. The U.N.O., through the Quakers, accepted this estimate and bought the books.

Getting Underway

My first step was to visit each town and find out who could get in touch with the illiterates. It is not easy to contact refugees, for they live in tents in widely scattered areas. After about two weeks of this preliminary work, we started the actual campaign on July 20. The Government Education Inspector, Mr. Basheer, gave a good talk to the teachers, telling them what wonderful work this was. At the close of this meeting we gave each headmaster 50 books with which to start.



Miss Halana Makhiel

From that day I went about helping and encouraging the teachers and pupils, and seeing that they were supplied with books. Ninety per cent of the success of this type of work depends upon faithful and relentless supervision. A supervisor would rather forfeit his midday meal than be deprived of means of transportation, or because of any other difficulty be prevented from making his daily rounds.

We put up notices in the streets and camps advertising the campaign.

From her work in Egypt Miss Halana responded to the call to "Come over into Asia and help us."

The notices read, "If you want to learn to read, ask for information and books at the Milk Center, Food Distribution Center, Clinic, etc." Of course, the illiterates themselves could not read these signs, but they could find someone who would read to them.

The people poured into these places asking for books. The ones in charge of the books did not give them to everyone who asked, but had to know who they were and who was going to teach them, necessary because we had to take each book back when a person finished it, until it had been used by five persons. In some ways this system was a mistake, since accounting for the books and keeping records required much time. Many people asked me for books but unless I knew them, I could give them none. For instance, two young men came saying they wanted to teach their whole district to read, and they asked for 200 books. I did not know these men and no one would vouch for them. If we could have given the books without restrictions, they would have started the work in their district. With the system we used it was estimated that it cost about two piasters (approximately 6 cents) to teach an illiterate to read. If we did not ask for the books to be returned, it would cost about ten piasters for each illiterate.

Cooperation of Leaders

We were happy about the cooperation we received. For example, the Milk Coordinator insisted that all the people who worked in Milk Centers must learn to read. He reported that at the end of August none of his employees signed the pay roll with thumb prints—all were able to sign their names. We had similar reports from many places. One of the campaign leaders became interested in the method and felt that his first duty was toward his wife, who did not know how to read. He started teaching her, and he said that whenever they missed a lesson he felt that something had been lost. If he happened to come home late at night and found that she had not done her lesson, he would punish her by not letting her go to bed until she had done it. He said he did not want to beat her, so that was her punishment. She quickly finished the first book, and after finishing the second book she wrote me a letter in her own handwriting. I was glad for that letter.

The voluntary work that the teachers did was wonderful. One headmaster gave half of his time to school and the other half to the Laubach campaign. One teacher became interested in teaching his entire village and took it upon himself to teach as many as he could. He went about finding teachers for each illiterate and giving talks. Through his encouragement 150 illiterates were taught to read, and he is still finding more who want to learn. In another place it was reported that one man finished the first book in three days, and within a month he learned as much as a child would learn in the first year of school. One man 62 years old was able to read a newspaper after a month with the Laubach method.

Campaign Results

By September we had distributed the 5000 sets of books, which means that 5000 people were starting to read. By the end of October nearly another 5000 sets had been given out. Certificates were given to all who finished the Murshid, or first book. Giving certificates arouses the interest of other illiterates.

We had some serious obstacles that retarded the work. One difficulty was the fact that no notebooks were provided, unfortunate because many of the people were as anxious to learn to write as to learn to read. Another difficulty was that means of transportation were not always available.

The campaign is now in progress in twelve centers within the Gaza area, and in each center there are various branches carrying on the work. For instance, at Rafah there

(*Continued on Page* 434)

This Is Our Home

Excerpts from a Chaplain's Letters written last fall by Chaplain W. E. Shaw, in service in Korea. His sensitive picture of the people of Korea, a country virtually ruined by the ravages of war, is poignantly realistic.

HAVE just finished another song service—by candlelight, for the electricity was off. (This morning) I got some C-rations and set out for Kumchon between Waegwan and Taejon. Kumchon fell to our forces about three days ago. I hadn't gotten out of town till I came on long lines of refugees trudging back to their villages—bag and baggage—old men and women, mothers, babies, boys and girls, and the family cow in a very few instances. All were heavy laden but bent on getting home. I thought I would stop and pick up the first five I found apart from others so I commenced looking for the aged and for mothers with babies. I stopped for four people but ere I was loaded there were eight aboard and more trying to get on. Roads were too poor and there were too many bridges out to risk overloading so I took the first group of eight to their town, Waegwan, which was about eighty per cent destroyed. They were so grateful for the lift; I fear they walked on a few blocks to find —nothing! . . .

"I was looking for Division Headquarters which three days ago was supposed to move up to Kumchon, but when I got there to a city ninety-nine per cent flat on the ground I found that they had moved forward two days ago! I found a chaplain there, got some gas from him, shared my abundant C-rations with him and his driver and started back to Taegu at 12:30 p.m., picking up refugees as before. This second group, again so grateful, was made up of five adults, two children, and one baby. When I stopped at their crossroads where there was a hut flat on the ground — b u r n e d — like so many others, I said, 'I am going to the right here and I'll be glad to take you a little farther.' '*This* is our home, said the mother; no tears, no emotion—just '*This* is our home!'

"Maybe it was the fierce dust of the road, maybe not, but as I drove away there was a mist in my eyes too thick for safe driving—'*This* is our home!' And there was no neighbor's house to go to, for all the neighbors' houses were burned to the ground too. Multiply this by tens of thousands and you will get some idea of what is transpiring in the Land of Morning Calm—up till now!

"Most of the hundreds of dead North Koreans are already buried by our people as they advance, but not all of them. The stench of death is in every village. Here it is a little pony, there a pig, and there a man and woman.

"And pink and white cosmos blossoms on the hillside twenty feet from the dusty roadside. As I drove, the dust made by the convoys was like a North African storm.

"Burned-up tanks, trucks, and vehicles of every description and make line the roads and hillsides—not to mention still unburied dead; and through dust and all trudge the returning refugees hurrying back—in most cases to nothing! Grandson carrying old Grandmother on his jiggy, atop the bedding; eight-year-old girls with thirty-five pounds of bedding on their heads; a laddie about six years old with a suitcase strapped to his back—all with twenty miles or so a day to go.

"There is not a dog to be seen anywhere—guess why?

"The refugees stop along the way to rest, to pick beans from a nearby field or an unripe persimmon from

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someone's orchard—then on they go. I don't suppose they see the cosmos smiling on the hillside. God's beauty is blotted out by man's destruction. I picked up a w o m a n — was she twenty-six or thirty-six? Hard to tell. Her soldier husband killed in battle, four small children and six other mouths to feed—her husband's family. I asked her how she was going to do it. She answered, 'I don't know.' Who would over here and in this situation? . . .

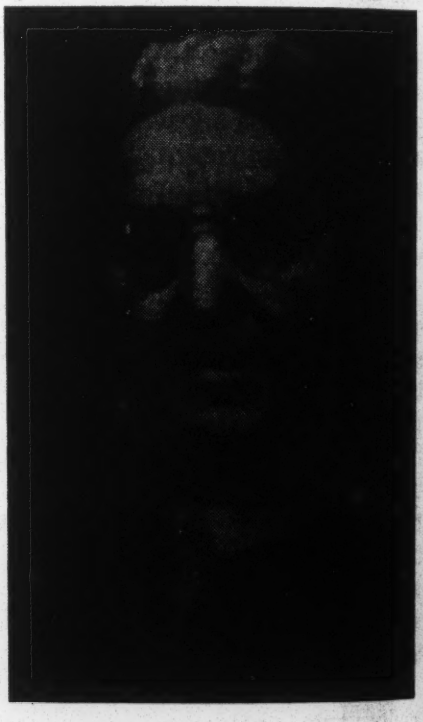
"This morning I held a service at the Korean Military Hospital. . . . Wondered if we could have anyone since the nurses and doctors were busy with two thousand patients. By the time we sang the first song, ten nurses or members of the staff and fifty-three patients had gathered. Some hopped in on one good leg, some limped in on homemade canes, some came with an arm in a sling and some came with bandaged heads. . . . About one third raised their hands when I asked how many were Christians. Then when I asked how many wanted to become Christians it looked like all the rest raised their hands!

"Here among the ROK soldiers is the missionary opportunity of a life time!"

INDIA

India!
We've heard thy plaintive cry. And this we know,
We dare not be unmoved! Deep in our hearts
We feel the Spirit of our Lord, the Christ,
Whose heart was touched with pity when He saw
Men in great flocks, like sheep unshepherded.
Our ardent prayers ascend to God for thee.
Our hands will bring such generous willing gifts
That messengers may go and take from us
To you who live beyond the distant seas
The glad good gospel message of our Lord.
India! India! Hear Him and obey
And then thou too wilt find in Him
Thy Lord thy God, and shalt be satisfied.

—*Benjamin Schlipf*



Miss Emma Dean Anderson

GREETINGS FROM A BELOVED MISSIONARY

Seventy years ago Emma Dean Anderson sailed for India as a missionary. All who have been inspired by the "fruit of her pen" in years gone by will appreciate this message from her:

It is a long time since I have greeted you and your readers from my Pennsylvania home. I am now retired and live in Wilkinsburg, Pa., at our Aged Peoples' Home. I have a nice room and am enjoying the many blessings, but my thoughts often cross the seas to India. The son of one of my famine orphans of 1890 wants to be a medical doctor. I have written him to go ahead and I shall do all I can to help him meet the expense. May God continue to bless your work.

Emma Dean Anderson

Sitt Elizabeth, a teacher in the Girls' Boarding School, Khartoum, is a former student of the school. With her is Sammy; Sitt Elizabeth teaches the Bible lesson to the poor, (top picure); she gives them bread to eat (lower picture).

NEWS FROM AFAR

The North Sudan

MRS. RIED F. SHIELDS, Editor, Khartoum, Anglo-Egyptian Sudan

SITT ELIZABETH

This is Sabbath morning, and we have just finished the church service. Rev. Fareed Mangrious has pronounced the benediction and people are standing about chatting. Let's slip out for a little time to see what goes on after church.

Do you see those people sitting out there—just outside the school steps? They are the poor women. We don't call them beggars, even though that is what they are—they are the poor, for not so harsh a meaning is attached to that name.

These poor are very old, and unable to do any work. They come every Sabbath morning. The lady sitting there on the steps teaching them is Sitt Elizabeth. (Sitt means lady, and is used as Miss.) Sitt Elizabeth was one of the first Moslem converts, and she has been teaching in the Girls' Boarding School for many years. Every week she comes out here to teach these poor women—you can tell they are poor by their clothes.

Sitt Elizabeth gives them a lesson about the love God has for them, and helps them sing different songs. One song they use almost every week goes like this:

"God is Love, God is Love, God is Love,
He loves me.
He sent Jesus to justify me,
He sent Jesus to save me.
I keep repeating—God is Love, God is Love,

After a Bible lesson and some memory work, Sitt Elizabeth and one of the girls from the Boarding Department gives out bread and sugar. The poor appreciate this greatly.

Who pays for all the food that is given out? The Mission? No, it is not the Mission. The people of the church themselves give offerings for the poor, sufficient for food for about forty or fifty old men and women each week. The men meet in another group from the women.

There are two reasons why the church people do this. One is that if they start giving to the poor in the street, all the poor will be after

them for alms, and it is impossible to tell which ones are worthy, and which ones do begging as a regular living—even though able to work.

The second reason is that this is a way of getting the Gospel to them. Simply giving out food alone, is good, but how much better to give along with the food some spiritual blessing.

Is this all worth-while? If we are to take Jesus at His word, then we must admit that it is; for if these church people can get to others' souls by means of their bodies, then they are surely doing right by reaching them in this way. They are giving not only "a cup of cold water to little ones," for these are surely small in value as the people here count value; but also the church is giving love and food in the name of Jesus. They are bringing the word of God to those for whom Christ died, and are taking the words of James at their face value—*"If a brother or a sister be naked and in lack of daily food, and one of you say to them, go in peace, be ye warmed and filled, and yet ye give them not the things needful to the body, what doth it profit?"*

Besides giving food out each week, the church folk, at Christmas time, make new clothing and give to these poor. Doubtless some of the clothing they are now wearing was given to them last Christmas.

This is one of the ways the church in Khartoum North is spreading the Gospel and good will of Christ.

William H. Philips, Jr.,

The South Sudan

MRS. CHARLES E. JORDAN, Editor, Nasir, The South Sudan

GROWING PAINS AND GROWING IN GRACE

All One in Christ Jesus

has been a key thought with us at Obel because we are of six tribes, Dinka, Shilluk, Nuer, Anuak, American and English! It has been a great joy to see how barriers break down when pride of tribe gives way to unity in Christ. Seeing that but a short while ago four of our tribes were at constant war, and not so long before that the other two of us had our differences, it is wonderful that we have been able to live together this far. Last Sports' Day we set tribe against tribe and all went well. Just a few weeks ago, however, the Anuaks and Dinkas came to grief on the football field. It might have stopped there, but, alas, some lad thought it would be loyal to the Anuaks to attack the Dinkas.

It was a calm and lovely evening. We were just catching our breath after the heat of the day, ready for our duties of the evening. I was wishing that some of the folks at home could see that lovely tropical moon almost at the full, and could savour the peace and tranquility of the African night.

Suddenly such thoughts were rudely interrupted by the clanging of the school bell. My husband was in the shower after his exertions on the football field. However, the bell at such a time could mean only trouble so both he and Milton Thompson rushed out and soon located the scene of strife. They were able to quiet things down fairly rapidly. Happily we have had no aftermath. My kitchen soon became a first-aid post, but there were only two bad wounds which have since cleared up. Many an abrasion I dressed with the help of Kwol a fine Shilluk trainee who helped us with Dinka and Anuak alike.

There is always some joy even in such trials. Through our disappointment in this slip from grace we found also much joy. In the thick of it all I went to see what I could do to help any badly wounded. Because I am a lot slower than the two men I did not arrive until things were quieter. Even so it was an impressive sight.

A great tall, broad, half-naked figure came quickly to me. His chest

was heaving and his eyes were flashing. He was Gideon our Dinka approved teacher. He panted, "Madam, they hit my wife and I am trying to hold my temperature." Can you imagine what it meant for a great fellow like Gideon who has been used to bullying his way through life by sheer brute strength and strong physique to be able to keep his temper when his own wife was struck by a member of another tribe?

One of our greatest joys this year has been the growth in Gideon's wife. How hard it is to teach the women and to get Christian families! We have watched Gideon trying to help his wife. He sent her to school and she sat with the little boys of her own tribe and struggled with reading, writing and English. He gets a chair for her and sits by her in church. This is not their custom. He is a Christian now and his wife takes her place at his side. He carries his little daughter, which is not their custom. What care they take of their little daughter! Finally his wife has been baptized, one of the first baptisms at Obel. She is now Mary. Pray for this couple.

Mrs. E. Alan Webb, Obel

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

THREE-IN-ONE

For many years I have hoped and prayed that we might be able to do follow-up work among the girls who have left our school year after year. Always the schedule for the teachers has been heavy and it seemed impossible to do this extension work. At last the way opened up, even though we had one less teacher on the staff and more pupils. So this new venture was launched this year, after years of prayer and waiting. This teacher may be called a "Three-in-One" visitor. Miss Marie is the kindergarten teacher and she has taken on this extra work in the afternoons after the regular school work is finished.

Her first name is "Bible teacher visitor." There are girls who have left this school ten or fifteen years ago, who have not the time to attend our meetings for the alumnae. A weekly Bible lesson is given them. How eager they are to study and to have this fellowship. The number has grown until the Bible teacher has several come into a home for a lesson.

Miss Marie's second name is "Librarian visitor." Many of these young women longed to have books to read and here was a fine opportunity for Miss Marie in her follow-up work. Books are left for the girls and are kept for a few weeks and then exchanged. How eager they are now for new books. Reading brings new interests and thoughts into their lives.

Miss Marie's third name is "Visiting teacher." To our surprise we found that some of the girls' mothers could not read. Here again the door opened for us to start a reading class. One mother has been promised glasses when she finishes her course. Another says, "If I learn to read more of my relatives will take the course."

As you use your *Prayer Cycle* for the Mansura School please include the activities of this "Three-in-One" teacher. Pray that she may be used to bring these young women to a saving knowledge through His word. Pray for these older women who are learning to read that their understanding may be keen and that they may find joy in this new achievement.

This is a dream of mine come true. When I arrived here in the school twenty-five years ago, my head teacher made the suggestion of such a plan. Not only dreams, plans and volunteer service have been put into this project but a lot of prayer. It will need a lot of prayer to keep it going.

Frances Patton, Mansura

Editorials

"ONE GREAT TIME FOR SHARING"

On the first Friday of Lent Christian groups met throughout the world to *share* their time and thoughts in earnest prayer.

The Lenten period also ushered in the annual relief appeal entitled "One Great Time for Sharing". The appeal is a noble gesture that enriches not only those who receive but also those who give. "In His name and for their sake" we are called to share with the hungry, the needy, the sick and with refugee and famine victims. Who can look with eyes undimmed at the picture on the following page, or fail to feel compassion for the hungry ones who sit across from us at the tables of the world? Sharing costs. Sharing is not merely casting off in the direction of the less fortunate ones that which is the superfluity of our abundant material possessions. It is a good place to begin if your possessions seem to possess you, but it is not the stopping place in the light of world needs today.

Christ on the cross represents "the greatest time of sharing" that the world has ever known. He gave Himself—all that He had and was—for the sins of the world. The cross was rugged; the pain was real. Yet for our sakes He endured the shame that He might "buy back" or redeem us; that He might share God's gift of salvation. The Easter resurrection was the seal of truth upon everything about Him, including prophecies about His coming, His own claims and His teachings. That is why Easter is a glorious day for Christians.

This ought we to do—observe with other Christians "One great Time for Sharing." Our denomination is one of the sponsoring groups for this appeal. But there is something more that we ought not to leave undone—the systematic, loving, sacrificial, daily sharing for the support of our regular mission work. Read the appeal that comes from our Sialkot mission (page 418).

Reread these burning words quoted from a News-from-Afar section of a recent *Magazine*: ". . . You who have far and above the daily necessities, how can you sit complacently by, enjoying the material pleasures of the world when out here in the harvest fields of the Lord there is such a staggering need? Daily there are heads of grain which bend over and break off unreaped and unnoticed. Our hearts bleed as we see the good grain going to waste, the harvest season being spent and our own strength insufficient to save it for the garners of God."

Once we prided ourselves as a denomination that we stood among the first in our giving. Where do we stand now? According to comparative statistics for 1950 released by the United Stewardship Council, the United Presbyterian Church stands 21st in total contributions and 15th in gifts to foreign missions among the 53 denominations listed!

Real sharing for the Christian means more than giving during the special pre-Easter season; it means regular, systematic, loving obedience to Christ's admonition, *"These ought ye to have done, and not to leave the other undone."*

GREETINGS TO THE EDITOR EMERITUS

Readers of the Magazine will be interested in knowing that Mrs. John P. White, after having spent three weeks in Columbia Hospital, is now with her daughter at 3 Sunset Blvd., Houston, Texas, for the remainder of the winter.

Courtesy of OUTREACH

This drawing has appeared twice on the cover of OUTREACH, the missionary magazine of the Presbyterian Church, U.S.A. Miss Florence Hayes, editor of OUTREACH states, "the idea occurred to me when I was preparing to go to Europe in 1948 and wondering what would be the effect upon me of seeing Europeans hungry and knowing we would have plenty to eat in the hotels." Miss Elayne Carol took the suggestion and made the drawing, the original of which was loaned to the WOMEN'S MISSIONARY MAGAZINE for this page.

Thanks For Clothing

By MISS VIDA GRAHAM, Avalon High School, Pathankot, India

WHEN you have helped to pack parcels or boxes for Church World Service, have you stopped to wonder just how those garments were going to be used? Sending women's suits and dresses to a country, where the ordinary costume for both men and women consists of very full pajama-like trousers and a long shirt, may seem rather out of place. But—oh, how welcome is a parcel when you can get it. The "Pieces for Peace" parcels which have been reaching Pakistan do not seem to come to India. We did however manage to get a couple of general bundles through C.W.S.—mostly coats, suits, dresses and sweaters for women. We had hoped for a bundle for men and one for children but we are making good use of what we did get. Coats are usually usable "as is". A couple of the coats were so good we decided to sell them to teachers who could afford to pay for them and thus get some money to help pay for freight on the bundles and to pay the tailor for helping to make over some of the better garments. Such lovely material and so nice and warm! Its like is just not available here and who could afford to pay for it if it were!

Gardaspur District's twenty children. Many of them profited from the C.W.S. bundles, Avalon Girls' High School.

There were two or three holidays last month and we made good use of them. The tailor planned and cut and girls and teachers sewed. The Missionary Society members and all the women on the compound helped and we had some clothes ready for the needy round about us. "Kurtas", the long shirts, were made out of dresses with the bottom of the skirt available for lengthening sleeves and widening at the waist when that was necessary. Some very lovely and "new-fashion" shirts were devised.

But—the "Salwars", or wide pajama trousers, were the prizes. Those lovely skirts turned upside down just turned into wonderful salwars. Method: Sew up the vent in the skirt, cut down through the belt about ¾ of the way to the bottom of the skirt (right in the middle), take a bit out of the sides of the skirt at the bottom to widen the crotch and sew up the legs. Leave the hem as is or face to lengthen. Run a tape through the hem for a drawstring and there you have it—a nice warm pair of trousers with plenty of fulness around the waist. Some skirts worked over into dresses for small children. The left-overs—and they were not many—were sewed together and Joseph's coat of many colors was evolved more than once.

Much clothing was given out as it was received. Sweaters were very welcome. Children's clothes always found someone the right size. And some much-worn clothing and odd articles, things not worth spending time to make over, articles we didn't know what to do with, were dumped into a big bag. When the sorting was all done and the planning finished we took the bag to the long front verandah and dumped it out. We sorted it into piles, then called all the women on the compound, who had helped us with the sewing, and told them they could help themselves. They drew numbers and then had the chance to choose turn by turn, over and over again, until all was gone. They had lots of fun and many found pieces that could be put to good use. Everything was grabbed up for cloth is difficult to get and expensive. It is interesting and sometimes funny to see what is made out of such articles. Some mothers are quite clever and turn out useful garments.

We are thankful and many people here are thankful for what Church World Service has done, and for what we have been able to get through them. So many are in need this winter and it is cold. The floods of September washed away many homes and possessions. The disaster struck villages suddenly and unexpectedly. If it were not for the duty we would appeal to our churches and missionary societies at home for clothes for children, for babies, for boys and girls, and for men and women. All of them need much warmer clothing than they have and some just have nothing warm. But duty is high and sometimes too high a value has been put on. The clothing is valuable to us but, as used clothing, it has little or no commercial value and the custom officials will usually tell you that you can value low. This is a hint when sending parcels to any country.

APPEAL

It is under a solemn sense of urgency, and of our obligation under God to the cause of Christ in the field allotted to us, that we, the Sialkot Mission of the United Presbyterian Church, realizing the inadequacy of our human resources to the demands which past successes and present opportunities and needs have created, feel under divine compulsion to seek to arouse our Church in America, in whose name we labor in Pakistan and India, to the obligation laid upon her by the commands of Christ for evangelizing this great and needy field.

It is without prejudice to the similar needs of our other fields that we do so. The United Presbyterian Church has had laid upon her in God's providence a total obligation for a large portion of the home and non-Christian world, which she cannot lightly demit. Having laid her hand upon the plow, she cannot turn back from the unfinished task still before her.

Whereas the Board of Foreign Missions recently set as a minimum standard of personnel to be maintained in its Punjab field, that of 27 men, it has more lately stated that on the prevailing level of support contributed by the United Presbyterian Church, this number will probably drop in the near future to 20 only. The trend with regard to the missionaries of the Women's Board seems to be in the same direction and funds for the support of the work are similarly proving more and more consecration of life and possessions, and more earnest devotion to our duty under God, that we address this appeal to the United Presbyterian Church in America, and direct that it be sent to

The Moderator of the General Assembly,
The General Assembly to be convened in 1951,
The Board of Foreign Missions,
The Women's Board, and the Women's General Missionary Society, and to each of our Church papers for the favor of publication to the Church.

Signed: *Harris J. Stewart*, President
Wilbur C. Christy, Secretary

October 22, 1950

NEW ADDRESSES FOR CHURCH WORLD SERVICE WAREHOUSES

Church World Service Center, 3146 Lucas Avenue, St. Louis 3, Mo.
Church World Service Center, New Windsor, Maryland
Church World Service Center, c/o Pacific Ports Industries, Inc. 10901 Russet Street, Oakland, Calif.

Good used clothing is in great demand, particularly for refugees in Asia, the Middle East, and Europe. Your contributions of material aid must be accompanied with a cash contribution of 10¢ per lb. if you expect your goods to be delivered overseas. CWS does not have the extra funds with which to provide for warehouse and handling costs.

CHANGE OF HEADQUARTERS ADDRESS

The Central Department of Church World Service
NATIONAL COUNCIL OF THE CHURCHES OF CHRIST
is now located at
350 Broadway, New York 13, N. Y.

Please send all mail pertaining to general administration, promotion, Displaced Persons, and material relief, to this new headquarters address.

ENTERTAINMENT AT THE 1951 WGMS CONVENTION

Board and room, including dinner on June 11 through breakfast on June 14 ..... $18.00
Lunch and dinner tickets for the entire convention 11.00
Single meals: Breakfast, $.50; Lunch, $1.00; Dinner, $1.50.
Coffee and doughnuts available at lunch counter. No tipping at convention.

All who plan to attend (officers, delegates, and visitors) please send request for reservations (not the money) to the Chairman of the Assignment Committee: Mrs. J. R. Manson, 88 Acheson Avenue, Washington, Pa., before April 1.

Anyone planning to come in advance of the convention, even for one meal in advance of the first scheduled meal, please notify Mrs. Manson so that provision can be made.

Mrs. Elmer E. Ellifritz, Publicity Chairman

WGMS CONVENTION HONOR ROLL (continued)

Presbyterial	*Secretary Reporting*	*Date*
19. Argyle	Mrs. John E. Robertson	Dec. 13
20. Chicago	Mrs. A. Steele	Dec. 14
21. Arkansas Valley	Mrs. Curtis Field	Dec. 14
22. First Ohio	Mrs. Leslie Gilbert	Dec. 17
23. Mansfield	Mrs. Wade Arnold	Dec. 18
24. Oklahoma	Mrs. S. G. Loveless	Dec. 18
25. Philadelphia	Mrs. Clarence Martin	Dec. 19
26. Muskingum	Mrs. J. Herbert Bain	Dec. 21
27. Conemaugh	Mrs. H. C. Cunningham	Dec. 22
28. Mercer	Mrs. John Holtzman	Dec. 23
29. Allegheny	Mrs. M. S. Vandevort	Dec. 24
30. Monongahela	Mrs. J. M. Cameron	Dec. 26
31. Kansas City	Mrs. Grant B. Gibson	Dec. 27
32. Lake	Mrs. Robert Peterman	Dec. 27
33. Cedar Rapids	Mrs. Harold Young	Dec. 27
34. Delaware	Miss Ruth L. Moscrip	Dec. 27
35. Wisconsin	Mrs. Geo. L. Cassel	Dec. 28
36. New York	Mrs. Florence Brown	Dec. 28
37. Westmoreland	Mrs. J. O. Haney	Dec. 28
38. College Springs	Mrs. Fred Ramsey	Dec. 29
39. Nebraska	Miss Carol E. McMillan	Dec. 29
40. Monmouth	Mrs. W. P. McAtee	Dec. 29
41. Oregon	Mrs. R. K. McCraw	Dec. 31

Mrs. J. K. Stewart, Convention Secretary

PITTSBURGH-XENIA SEMINARY RELOCATION FUND

Readers of the *Women's Missionary Magazine* should know about the $1,000,000 campaign which promises adequate housing and training facilities for our young men desiring to enter the ministry, and for young women taking the course offered in Religious Education.

Suggested congregational shares have been announced by W. Bruce Wilson, D.D., Chairman of the Assembly Committee guiding the fund-raising effort. Detailed information concerning the campaign and these shares may be requested from the Seminary Relocation Fund, 304 Triangle Building, Pittsburgh 22, Pa. Consult the church papers.

President's Page

All about us we hear talk of hatred, suspicion, destruction, war! Whether we read our papers, listen to our radio, or talk with friends, we are eventually brought back to the world situation which, it cannot be denied, is quite serious. However, it is tragic to see many professing Christians giving way to utter despair. We know it is difficult to have a son or husband called into the service of his country. It is heart-rending when that loved one loses his life in battle. For all such, our prayers ascend to our Heavenly Father each day for only He has the balm that can heal; only He has the answer to our complex problems of to-day.

Nevertheless, as Christians we are not to give in to hopeless despair as do the children of the world. We believe that God loves us and has a plan for our lives. We are to live so that that plan may be worked out day by day. We are not permitted to indulge in despair, in futile worry. We are not to pour out our weakening "sympathy" on our young people, pitying them because they have so little to live for; crying over them because they will never be able to use the training they are receiving in our high schools, colleges, seminaries. This is no time for weakness, for crying, unless it be crying to God for guidance, for strength.

This is an awful hour in which to live, a dark hour, but if we really believe our Christian teachings, then we know we have the cure for the world's illnesses. The need is great but so are the opportunities for service. We have work to do and we may not have all day in which to do it. We must be zealous for our Lord and teach, guide, strengthen our young folks into a deep and abiding faith in Christ. We must lose no opportunity to undergird the faith of those who are being called into service in the hard places. We must make certain that they will not waver, they will not weaken, when the testing time comes. This is a large task but as Christian women, we can do it with the help of God. We must encourage our young people to be trained to the utmost since the world of tomorrow will depend on them. They will be called upon to serve their generation and must be prepared to do it to the very best of their abilities. Let us help youth to keep its courage, its deep sense of devotion to duty, its great desire to serve. Let us encourage them by reminding them that "Thou art come into the kingdom for such a time as this." The world will need ministers, doctors, nurses, missionaries, teachers, scientists and the rest of the specialized groups to carry on the business of leading, of living. God has a plan for each young life. Let us help them to find that plan and follow it through to the end.

We can do this only if we make constant use of that great Power available to us, that unlimited source of strength, inspiration and energy. Miss Una Coie has called this "the power of atomic prayer." As missionary women, we know something of the power of prayer. However, we have not prayed as faithfully nor as fervently as we might have done. Let us now pledge ourselves to unceasing prayer, to living in an attitude of prayer. God can then speak to us for we will be listening for His voice. We can offer up a prayer at any time, for anyone, at any place. It is said when we get on our knees to pray, Satan trembles. Let us pray so earnestly that it will cause Satan to tremble so violently that this old world will be shaken free from his grasp. Each one of us can serve through prayer, going out into all the world on our knees. Let us pray for peace, for the bringing in of His Kingdom, for the salvation of souls throughout the earth. *"Lord, teach us to pray."*

Mrs. Thomas R. Sarver, First Vice President

Thank Offering

MRS. THOMAS H. NEWCOMB, Secretary,
904 Publication Bldg., 209 Ninth St., Pittsburgh 22, Pa.

AN EARLIER THANK OFFERING

We must start early to plan for the Thank Offering this fall. We trust you read in the February magazine the article on pages 354 and 355 by the Recording Secretary of the Women's Board in which she explained the plan of the General Assembly for the new Church Year which will be from January 1 to December 31, commencing in 1952. This year 1951 will be a short year of nine months from April 1 to December 31. This change in the year, along with the placing of the Every Member Canvass the last Sabbath of November this year will necessitate holding the Thank Offering Services early enough in the fall that all reports may be in the hands of the Presbyterial officers by November 15, thus closing the Thank Offering year not later than December 1. These dates are one month earlier than the respective dates in effect formerly.

Let's get busy now for a fine Thank Offering this fall. *Plan, Prepare, Pray, Give Daily.*

SENIOR LIFE MEMBERS
$25.00 Each

387. Mrs. Nestor DePrille, Butler, Pa. By the Sunshine Money.
580. Mrs. W. M. Stewart, Monroe, Ohio. By a friend.
581. Miss Margaret Stewart, Monroe, Ohio. By friends in the W.M.S.
582. Mrs. Margaret Rodefer, Middletown, Ohio. By friends in the W.M.S.
583. Janet Ritchey Palmer, Dayton, Ohio. By Mr. Marion Palmer.
584. Mrs. Herbert Ramsey, Oxford, Ohio. By Isabelle Brittain.
585. Mrs. Hilton Cripe, Richmond, Indiana. By Mrs. Paul Mendenhall.
586. Mrs. J. H. Davis, Ezel, Ky. By friends in the W.M.S.
587. Mrs. Jennie Heykoop, Ezel, Ky. By friends in Missionary Society.
588. Mrs. G. O. Clevenger, Richmond, Indiana. By a friend.
589. Mrs. Edith Kepperling, Cherry Fork, Ohio. By W. A. McIntyre and wife.
590. Mrs. Mary Clark, Cherry Fork, Ohio. By Dr. Sam Clark.
591. Mrs. Glenn Johnson, Greeneville, Tenn.
592. Mrs. Samuel Jones, Greeneville, Tenn.
593. Mrs. James H. Murray, Beaver, Pa. By her mother, Mrs. B. B. Snodgrass, a member of the Rochester W.M.S., in memory of her late husband, Dr. B. B. Snodgrass.
594. Miss June McClymonds, Portersville, Pa. By members of the Portersville and Mountville W.M.S.
595. Mrs. Gertrude Duncan, New Galilee, Pa. By Harriet Forsythe, in memory of her mother, Nellie Dean Forsythe.
596. Mrs. W. C. Hultz, Beaver Falls, Pa. By Mrs. William M. Cunningham.
597. Mrs. Caroline Aggas, Ellwood City, Pa. By Mrs. Mabel Springer.
598. Mrs. Lewis C. Ullom, Ellwood City, Pa. By Mrs. Mabel Springer.
599. Mrs. Lloyd Young, Ellwood City, Pa. By Mrs. Robert Lowry.
600. Mrs. Edward Christie, Ellwood City, Pa. By Lawrence Barnhart and Richard, in memory of Edith C. Barnhart.
601. Mrs. Charles Brandt, Ellwood City, Pa. By a friend.
602. Mrs. Edward F. Reilly, Ellwood City, Pa. By friends.
603. Mrs. Edna Miller, Ellwood City, Pa. By a friend.
604. Mrs. Alice Barrett, Ellwood City, Pa. By the Warnock family.
605. Mrs. Mary Ellen Johnson, Ellwood City, Pa. By a friend.
606. Mrs. R. S. McClain, Beaver Falls, Pa. By a friend.
607. Miss Mae Edwards, Beaver Falls, Pa. By a friend.
608. Mrs. Olive Fowler, Beaver, Pa. By friends.
609. Mrs. Martha Smith, New Castle, Pa.
610. Mrs. Robert Groves, Ambridge, Pa. By her husband.
611. Mrs. Arthur Bixler, Ambridge, Pa. By two friends.
612. Mrs. Mary McKee, Baden, Pa. By a friend.
613. Mrs. Beth McConnell, Colorado Springs, Colo. By members of New Bethlehem W.M.S.

614. Mrs. Helen Morrow, Aliquippa, Pa. By members of New Bethlehem W.M.S.
615. Mrs. William Todd, Jr., Aliquippa, Pa. By members of Raccoon W.M.S.
616. Mrs. Donald Engle, Aliquippa, Pa. By a friend.
617. Beatrice E. Davis, Aliquippa, Pa. In memory of her sister, Mary Davis Burgess.
618. Mrs. John A. McGrath, New Castle, Pa.
619. Mrs. Eugene Ramsey, Beaver Falls, Pa. By parents, Mr. and Mrs. H. B. Plummer.
620. Mrs. Edwin Jamison, Beaver Falls, Pa. By her daughter Frances.
621. Mrs. Veiva Sherman, New Castle, Pa. By Mrs. Erma Benson, Mrs. Faye Minick, Mrs. Mary Caldwell and Mrs. Margaret Book.
622. Mrs. Marie Coulter, New Castle, Pa. By friends.
623. Mrs. Carroll Byler, New Castle, Pa. By her family.
624. Eleanor Henry Chestnut—In Memoriam. By her mother-in-law, Martha Richard Chestnut, Clay Center, Kansas.
625. Mrs. Judson Wylie, Wooster, Ohio. By members of the Guild.
626. Miss Jeannette Wallace, Wooster, Ohio. By members of the Guild.
627. Miss Lucille Munson, Wooster, Ohio. By members of the Hibbs family.
628. Mrs. John Miller, Oakland, Calif. By her husband.
629. Mrs. C. W. Jones, Oakland, Calif. By a friend.
630. Mrs. Grace McAndrew, Oakland, Calif.
631. Miss Sara Ferrell, Mount Hermon, Calif. By a friend.
632. Mrs. Luna Jones, Oakland, Calif. By Mrs. Elba Johnson, in memory of her mother, Mrs. Fanny Rogers.
633. Mrs. David Burnham, Selma, Calif. By her husband.
634. Mrs. C. Frank Adams, San Francisco, Calif. By friends in the W.M.S.
635. Mrs. Mary J. King, San Francisco, Calif. By Miss Mary Watson.
636. Mrs. J. C. Wotring, San Francisco, Calif. By Miss Laura Treadwell.
637. Mrs. H. H. Muchall, San Francisco, Calif. By Mr. and Mrs. W. Feuster.
638. Miss Lois MacDonald, San Francisco, Calif. By Sally Sahati and Ella Myers.
639. Miss Geraldine Andrus, San Francisco, Calif. By Ida Dugan and Mae Zankert.
640. Mrs. George Bilstad, Jr., San Francisco, Calif. By Mrs. Reis Kirkpatrick.
641. Mrs. Nona Brown, Oakland, Calif. By a friend.
642. Mrs. Viola Johansen, Oakland, Calif. By a friend.
643. Mrs. Arlie Richardson, Oakland, Calif. By a friend.
644. Mrs. Marjorie Spohn, San Francisco, Calif. By friends in the Jeanette Alter Society, Stewart Memorial church.
645. Mrs. Elizabeth Robbins, San Francisco, Calif. By friends in Jeanette Alter Society.
647. Mrs. George Hoffman, Salinas, Calif. By members of the Deborah Circle.
648. Dr. C. F. Crooks, Fresno, Calif. By a friend.
649. Mrs. Ethel Watkins, Fresno, Calif. By a friend.
650. Miss Jennie Pulsifer, San Francisco, Calif. By a friend.
651. Mrs. Violet Rockstroh, San Francisco, Calif. By a friend.
652. Mrs. Loyde M. Billman, Albany, Calif. By a friend.
653. Mrs. Elizabeth Morrison, Berkeley, Calif. By her daughter, Mrs. John Dundas.
654. Mrs. Helen Merwood, Berkeley, Calif. By friends.
655. Mrs. Wayne Dickman, Oakland, Calif. By her mother, Mrs. Earl Esterbrook.
656. Mrs. G. W. Harrah, Fowler, Calif. By Mr. and Mrs. J. C. Long.
657. Mrs. Florence Bowman, Culver City, Calif. By Miss Lucile Rankin.
658. Mrs. Henrietta Fowler, Los Angeles, Calif. By friends in Women's Christian Service Guild, Florence Avenue.
659. Mrs. Willela Strong, Los Angeles, Calif. By friends in Women's Christian Service Guild, Florence Ave. Church.
660. Mrs. Martha Jackson, Los Angeles, Calif. By friends in Women's Christian Service Guild, Florence Ave. Church.
661. Mrs. Mary Garth, Montebello, Calif. By friends in Grace Evening Mission Circle.
662. Miss Marjorie Dye, Cairo, Egypt. By Miss Ida Woods.
663. Miss Shirley White, Los Angeles, Calif. By Mrs. Valeria Vogelsberger.
664. Mrs. Carl Soderstadt, Los Angeles, Calif. By Lois Kingan Bible Class, First Church.
665. Mrs. Edna Ware, Los Angeles, Calif. By Lois Kingan Bible Class, First Church.
666. Mrs. Janet Jolly Harte, Los Angeles, Calif. By Mrs. Jennie C. McNary.
667. Mrs. Barbara Kreiser, Los Angeles, Calif. By her sister, Miss Lucile Myslik.
668. Mrs. Mary Golden, Los Angeles, Calif. By Miss Lucile Myslik.
669. Mrs. Velma Straub, Los Angeles, Calif. By Miss Lucile Myslik.
670. Mrs. Eleanor Corner, Los Angeles, Calif. By Miss Lucile Myslik.
671. Mrs. Betty Jane Houk, Los Angeles, Calif. By Miss Lucile Myslik.

672. Mrs. Margaret Chatham, Riverside, Calif. By friends in the W.M.S.
673. Miss Ruth Proctor, Riverside, Calif. By Mrs. G. E. Gillespie.
674. Mrs. Walter Smith, Riverside, Calif. By friends in Y.W.M.S.
675. Mrs. Gertrude Bridge, Santa Ana, Calif. By friends in the Y.W.M.S.
676. Mrs. Lisle Sherwin, Santa Ana, Calif. By friends in Daisy Russell Society.
677. Mrs. W. D. Bailey, Santa Ana, Calif. By friends in Daisy Russell Society.
678. Mrs. Julia Ball, Long Beach, Calif. By friends in Long Beach W.M.S.
679. Miss Elva Hamilton, Long Beach, Calif. By friends in King's Daughters Society.
680. Miss Betty Linn, Long Beach, Calif. By friends in the Raj Kamari Society.
681. Mrs. Kathryn Gilliam, Long Beach, Calif. By friends in the West Missionary Society.
682. Mrs. Pearl Reese, Los Angeles, Calif. By friends in Westminster Service Club.
683. Mrs. Kenneth D. McCall, Oklahoma City, Okla.
684. Mrs. Emma Dahlman, Tulsa, Okla. By a friend.
685. Mrs. Grace Reagor, Tulsa, Okla. By a friend.
686. Mrs. J. W. Lanning, Sterling, Kansas. By a friend.
687. Mrs. George Montgomery, Sterling, Kansas. By her husband.
688. Mrs. Frank Gunter, Sterling, Kansas. By a friend.
689. Mrs. Ralph Ball, Sterling, Kansas. By her husband and Mrs. W. E. Ball.
690. Mrs. Lillian Billings, Jetmore, Kansas. By a friend.
691. Mrs. Ralph Morris, Jetmore, Kansas. By her husband.
692. Mrs. Kenneth Rasmussen, Butler, Pa. By Mrs. Abe Rasmussen, Jetmore, Kansas.
693. Mrs. William Treaster, Beloit, Kansas. By her husband.
694. Mrs. Ralph Treaster, Beloit, Kansas. By her husband.
695. Mrs. Wallace Treaster, Glen Elder, Kansas. By her husband.
696. Mrs. Earl Treaster, Glen Elder, Kansas. By her husband.
697. Mrs. G. E. Abbott, Stafford, Kansas. By her husband.
698. Mrs. Eula Parker, Arkansas City, Kansas.
699. Mrs. Russell C. Martin, Arkansas City, Kansas. By her husband.
700. Mrs. C. D. Hughey, Hutchinson, Kansas. By Mr. and Mrs. Harlan Martin.
01. Miss Mary E. Parrish, Cambridge, N. Y. By a friend.
'2. Mrs. David J. McGuire, Cambridge, N. Y. By her mother, Mrs. Ira G. McCreary, and Rev. Ira G. McCreary.
703. Mrs. Roy Herrick, Putnam Station, N. Y. By Mr. and Mrs. Frank Sear.
704. Mrs. Ann Garrick, Shushan, N. Y. By a friend.
705. Mrs. Rose M. Nelson, Shushan, N. Y. By Eino and Alma Stranden.
706. Barbara Jane Robertson, East Greenwich, N. Y. By her sister, Pearl M. Robertson.
707. Mrs. J. Alexander Robertson, East Greenwich, N. Y. By her uncle and aunt, Mr. and Mrs. John J. McAuley.
708. Mrs. William Lucas, Buffalo, N. Y. By Mr. William Lucas.
709. Mrs. Edward H. Townson, Kenmore, N. Y. By friends in Women's Association of North Park U.P. Church.
710. Mrs. William H. Chilton, Buffalo, N. Y. By friends in Women's Association of North Park U.P. Church.
711. Mrs. Nicholas A. Hegedus, Buffalo, N. Y. By Mrs. Bucey.
712. Mrs. Thomas D. Taylor, Buffalo, N. Y. By Mr. Thomas D. Taylor.
713. Mrs. J. W. Hollis, Kenmore, N. Y. By Mrs. Nicholas A. Hegedus.
714. Mrs. Anne Riddell, Buffalo, N. Y. By the North Park Sabbath School.
715. Mrs. Marie McDonald, Buffalo, N. Y. By Mr. and Mrs. Bliss J. Youker.
716. Miss Lois Pearson, Buffalo, N. Y. By a friend.
717. Mrs. Everett Anderson, York, N. Y. By Mrs. George S. Donan.
718. Mrs. Clare Anderson, York, N. Y. By Mrs. George S. Donan.
719. Mrs. Ernest Berndt, Buffalo, N. Y. By friends in Curtis Park W.M.S.
720. Mrs. Frank J. Balonek, Mumford, N. Y. By her mother, Mrs. Charles M. Nichols.
721. Mrs. Warren H. Pease, Mumford, N. Y. By a friend.
722. Elizabeth Forquer, Buffalo, N. Y. By friends in Women's Association of Cleveland Drive U.P. Church.
723. Mrs. William Hutchison, Kenmore, N. Y. By three friends.
724. Miss Stella Beilfuss, Kenmore, N. Y. By friends in Women's Missionary Society.
725. Mrs. William Jackson, Eggertsville, N. Y. By Mrs. Thomas MacAdam and Mrs. Gerhard Bohn.
726. Mrs. Alexander Martin, Kenmore, N. Y. By Mr. Alexander Martin.
727. Mrs. Richard Kuehne, Hamburg, N. Y. By friends in Wayside W.M.S.
728. Mrs. Walter Bickerton, Kenmore, N. Y. By friends in Sheridan Park Women's Association.
729. Mrs. Barbara Mosher, Lewiston, N. Y. By the Women of United Presbyterian Church of Colonial Village.

730. Mrs. Sara C. Bigger, Burgettstown, Pa. By her daughters.
731. Mrs. James Bradenburg, Harrisburg, Pa. By Mrs. Frank Bradenburg, E. Canonsburg, Pa.
732. Mrs. Joseph Balentine, Canonsburg, Pa. By her five sons: J. Walker, Dwight, William, Gale and Kenneth Balentine.
733. Miss Edith Wilshaw—In Memoriam. By a friend in Elizabeth McCahon Missionary Society, Chartiers Church, Canonsburg, Pa.
734. Mrs. Helen Campbell Weir, Canonsburg, Pa. By Miss Jennie McBurney.
735. Mrs. Glen D. Owens, Washington, Pa. By Mr. and Mrs. H. L. Fee.
736. Mrs. C. B. Charles, Donora, Pa.
737. Mrs. Thomas M. Henderson, Donora, Pa. By her husband.
738. Mrs. R. E. Hagerson, Donora, Pa. By her husband, R. Earl Hagerson.
739. Mrs. Alexander McCulloch, State College, Pa. By members of Donora W.M.S.
740. Mrs. John I. Campbell, Warren, Ohio. By her aunt, Miss Lena Quivey.
741. Mrs. Eleanor M. Livingood, Houston, Pa. By her mother, Mrs. Nettie Mendenhall.
742. Mrs. Harry L. Jones, Houston, Pa. By a friend.
743. Mrs. Floyd Grimm, Houston, Pa. By friends.
744. Mrs. Kenneth Fischer, Houston, Pa. By a friend.
745. Miss Cora V. Smith, Houston, Pa. By a friend.
746. Mrs. Martha Henderson, Washington, Pa. By a friend.
747. Mrs. Geraldine Cale, Albany, Oregon. By her Mother-in-law, Mrs. Mabell Cale.
748. Mrs. Harry N. Jones, Houston, Pa. By Mr. and Mrs. Harry L. Jones.
749. Mrs. Walter Morgan, Pittsburgh, Pa. By Jean West.
750. Mrs. Charles H. McClung, Venetia, Pa. By members of Peters Creek U.P. Church.
751. Mrs. Sara Gibb, Lawrence, Pa. By her sister, Mrs. J. P. Moore.
752. Mrs. George W. Douglass, Jr. Canonsburg, Pa. By her sister-in-law, Miss Minnie Douglass.
753. Mrs. Nelle R. Taylor, Taylorstown, Pa. By Vera Knox Stine and Sara Knox.
754. Mrs. Howard Riggle, Claysville, Pa. By Vera Knox Stine and Sara Knox.
755. Mrs. Louella Cowden Fischer, Canonsburg, Pa. By her friend, Mrs. George Glass.
756. Miss Anna V. Murdoch, Washington, Pa. By a friend.
757. Mrs. Edith L. Reaney, Claysville, Pa. By a friend.
758. Mrs. Margaretta Bell Donnan—In Memoriam. By her daughter, Dorothy Donnan Whitworth of Washington, Pa.
759. Mrs. Martha E. Brownlee—In Memoriam. By her daughter, Wilda Brownlee, Washington, Pa.
760. Miss Mary T. Brownlee—In Memoriam. By her sister, Louisa Brownlee, Washington, Pa.
761. Mr. Matthew Henderson Crouse and Mrs. Agnes Ledlie Crouse—In Memoriam. By their daughter, Anna M. Crouse, Washington, Pa.
762. Mrs. Elizabeth Welch McConnell—In Memoriam. By her son, H. P. McConnell, Washington, Pa.
763. Mrs. Henry A. Enstrom, Washington, Pa. By members of Margaret Duncan Missionary Society of First Church.
764. Evelyn Grimes Dorsey, Washington, Pa. By members of Margaret Duncan Missionary Society.
765. Miss Peggy Boswell, Washington, Pa. By members of Jane Henderson Clark Missionary Society of First U. P. Church.
766. Mrs. Ralph H. Powelson, Washington, Pa. By friends.
767. Mrs. Caroline M. Meyers, Washington, Pa. By her husband, Conway C. Meyers.
768. Mrs. Alva F. Lenhart, Washington, Pa. By her husband.
769. Mrs. Elmer E. Ellifritz, Washington, Pa. By her sisters, Misses Catherine and Ruth Ecker.
770. Mrs. Robert Lowry, Washington, Pa. By Mr. and Mrs. Lawrence Lowry.
771. Mrs. Donald Farrar, West Middletown, Pa. By Miss Etta McClure.
772. Miss Helen Craig, Avella, Pa. By two friends.
773. Mrs. John L. Brownlee, West Middletown, Pa. By daughters, Grace Ross and Ruth Jones.
774. Mrs. Mary Ross, Rea, Pa. By Dorotha Wilson and Mary McGaughey.
775. Mrs. E. E. Ferrall, Carrolton, Ohio. By Mrs. J. H. Rainsberger.
776. Mrs. Louanna Mitchell, Minerva, Ohio. By a friend.
777. Mrs. Carrie Neubrik, Carrollton, Ohio. By a friend.
778. Mrs. Reed Kean, Carrollton, Ohio. By a group of friends.
779. Mrs. Mary Kerr, Carrollton, Ohio. By friends in the W.M.S.
780. Mrs. A. E. Forni, Steubenville, Ohio. By Mrs. H. C. Ewing.
781. Mrs. Grace Hamilton, Steubenville, Ohio. By Mrs. George Ewing.
782. Mrs. R. B. Jordan, Steubenville, Ohio. By Mrs. C. E. McCleery.
783. Mrs. Edward Hatcher, Steubenville, Ohio. By Mrs. J. H. Helsley.
784. Mrs. Edgar Stewart, Bergholz, Ohio.
785. Mrs. Glanche Robinson, Carrollton, O.

786. Mrs. Jennie George, Carrollton, Ohio.
787. Mrs. W. S. Dithrich, Pittsburgh, Pa. By her mother, Mrs. Helen Clements, Providence, R. I.
788. Mrs. Ruth Scott Wilson, East Liverpool, Ohio. By her parents, Mr. and Mrs. F. Ray Scott.
789. Miss Virginia Williamson, Steubenville, Ohio. By Miss Hilda Steele.
790. Mrs. C. B. Johnson, Steubenville, Ohio. By Mrs. Paul Wierman.
791. Mrs. John K. Reaney, Steubenville, Ohio. By Mrs. Edgar Bower.
792. Mrs. Ida Schubert, Salineville, Ohio. By members of the W.M.S.
793. Mrs. Priscilla Pierce, Hamden, N. Y. By Margaret Ruff and Helen Aikens.
794. Mrs. Jennie W. Gray, DeLancey, N. Y. By friends in the E.D.A. Society.
795. Mrs. Paul Gray, DeLancey, N. Y. By friends in Cabin Hill W.M.S.
796. Mrs. Claribel Gilcrist, Walton, N. Y. by friends in West Brook Society.
797. Mrs. Edna Hetherington, Oneonta, N. Y. By friends in North Kortright Society.
798. Mrs. Leta Harper, Jefferson, N. Y. By friends in North Kortright Society.
799. Mrs. Homer Rich, Oneonta, N. Y.
800. Mrs. Clifford Smith, Oneonta, N. Y.
801. Mrs. Robert White, Oneonta, N. Y.
802. Mrs. Stanley McMaster, Bovina Center, N. Y. By two friends.
803. Mrs. Anna Currie, Walton, N. Y. By a friend.
804. Mrs. Anna Hobbie, Bovina Center, N. Y. By friends in Willing Workers.
805. Mrs. Betty Y. Allen, Delhi, N. Y. By friends in West Delhi W.M.S.
806. Mrs. Dorothy Worden, De Lancey, N. Y. By Mrs. Myrtle Little.
807. Mrs. Arthur Bennett, Walton, N. Y. By friends in Mundale W.M.S.
808. Mrs. Agnes Polley, Andes, N. Y. By friends in M.E.T. Society.
809. Mrs. Jay Conine, Andes, N. Y. By friends in M.E.T. Society.
810. Mrs. Oril Gladstone, Andes, N. Y. By friends of the W.M.S.
811. Miss Marjorie Russell, Bovina Center, N. Y. By friends.
812. Mrs. V. L. Olson, Clarinda, Iowa. By her husband.
813. Miss Hope McNulty, Tarkio, Mo. By a friend.
814. Mrs. J. L. Borthwick, Coin, Iowa By a friend.
815. Mrs. Wils Little, College Springs, Iowa. By Mr. and Mrs. Louis Little.
816. Mrs. Paul Farquhar, College Springs, Iowa. By Mr. Paul Farquhar.
817. Mrs. Harold Hill, College Springs, Iowa. By Mrs. George Farquhar.
818. Miss Myra Shafer, Washington, Iowa. By a friend.
819. Mary Chapman, Washington, Iowa. By friends.
820. Mrs. Naomi Tinnis, Washington, Iowa.
821. Marian E. Parsons, Columbus City, Iowa.
822. Mrs. George Baker, Sharon, Pa. By friends in the W.M.S.
823. Mrs. Esther Freil, West Middlesex, Pa. By a friend.
824. Mrs. Elizabeth Burnside, New Wilmington, Pa. By her mother, Mrs. Walter Rodewalt.
825. Mary McFarland, Pulaski, Pa. By friends in Lebanon Y.W.M.S.
826. Mrs. Lois McCallum Hopkins, New Wilmington, Pa. By her husband.
827. Miss Inez Bluedorn, New Castle, Pa. By a friend.
828. Mrs. Clyde Shelenberger, New Castle, Pa. By Mr. and Mrs. Neal Edie.
829. Mrs. Ida Walton, New Castle, Pa. By members of Mary Jane Society, Eastbrook Church.
830. Mrs. Margaret Patterson, New Castle, Pa. By members of Mary Jane Society, Eastbrook Church.
831. Mrs. Jane Reeher, New Castle, Pa. By members of Mary Jane Society, Eastbrook Church.
832. Mrs. Charles Black, New Castle, Pa. By members of Mary Jane Society, Eastbrook Church.
833. Miss Henrietta Magoffin, Mercer, Pa.
834. Mrs. Alonzoa Hope, Mercer, Pa.
835. Mrs. Alexander Fraser, Mercer, Pa. By her husband, Mr. A. N. Fraser.
836. Mrs. David E. Vogan, Mercer, Pa. By her husband, Dr. D. E. Vogan.
837. Mr. Blair Anderson, Mercer, Pa. In memory of his wife.
838. Mrs. Richard Ramsey, Sharpsville, Pa.
839. Mrs. Hannah Lenz, New Castle, Pa. By Mrs. R. W. Dinsmore.
840. Mrs. Elinore Lenz, New Castle, Pa. By Mrs. R. W. Dinsmore.
841. Mrs. Paul W. Jamison, Tanta, Egypt. By her mother, Mrs. John Orr, New Wilmington, Pa.
842. Miss Velta Akmentins, New Wilmington, Pa. By the Thomas R. Sarver family.
843. Elizabeth Kanagy, New Wilmington, Pa. By a friend.
844. Mrs. Louise Minteer, New Wilmington, Pa. By a friend.
845. Mrs. Floyd Withrow, New Wilmington, Pa. By Mrs. Thomas Sarver.
846. Mrs. W. D. Boyle, New Wilmington, Pa. By a friend.
847. Mrs. Earl Black, New Wilmington, Pa. By a friend.
848. Mrs. W. W. Campbell, New Wilmington, Pa.
849. Miss Genevieve Houston, New Wilmington, Pa. By a friend.

Women's Department

MRS. WALTER C. BRETHAUER, Secretary
511 Wabana St., Pittsburgh 14, Pa.

Los Angeles Presbyterial reports two new societies. The Violet Gordon WMS of the La Mesa Church has thirteen charter members. The president is Mrs. T. W. Runyan, 3174 Lincoln, San Diego 4, Calif. The other is the Women's Missionary Society of the Bethany Church of Burbank. Mrs. A. H. Quesnel, 2011 Bonita Ave., Burbank, Calif., is the president. We praise God for these new groups of women and bid them a hearty welcome into the WGMS fellowship.

* * *

The daily papers are calling our attention to the vast, the unbelievably large sums of money that our government must have for its defense program. It means that every citizen must be taxed much more heavily that these billions may be raised. And from these billions all kinds of weapons of destruction will be made.

The picture of the world situation would be quite different today if the same zeal for spreading the Gospel during the first twenty-five years of this century had continued fifteen years longer. Indeed, World War II would never have taken place, according to one writer. It was this war that created the conditions upon which Communism thrives. It is because of the threat of Communism that we are asked to give billions for defense.

Christianity has the solution to the world's great problems, for these problems can only be overcome as men know Christ as their Saviour and live according to His teachings. Is this not a challenge to all of us to consider prayerfully the part of our income to go for Kingdom work?

"We Christians have something to give which none other can give; and if we fail, how grievously and disastrously shall we be found wanting. . . . Though all are not called to be evangelists, teachers, or pastors, yet all can bear witness; and that witness is the most cogent of all forces in the task of commending the Gospel of Christ to the conscience of the world."

"For one of the miracles of our age is the power it puts into the hands of a man with a few dollars to join himself with other men who have a few dollars, and, within a few hours, to put the pooled resources of all at work anywhere on earth from the center of China to the heart of the Congo. One marvel of this new era is the romance of stewardship."

"Many church members are already giving to God at least one tenth of their incomes, and deliberately and thoughtfully giving from one fourth to one half of this to reach the non-Christian world with the truth about God. If even one half of our Protestant church members would give ten per cent of their incomes to God, *and one fourth of this to foreign missions*, our churches would have more than twice as much left to spend in America, and we would have more than *ten times as much* to spend abroad as we are now doing. Every step in this direction is a step toward World Evangelization and World Peace."

"It is amazing how much God can accomplish through an imperfect person who has put all his imperfections completely at God's disposal."

* * *

Did you read Miss Edith McBane's article in the February issue of the Magazine? It is of great importance to every society.

Quotations used are from "Stewardship Exchange."

Young Women . . Girls' Circles

MISS IDA B. LITTLE, Secretary
1503 Dormont Ave., Pittsburgh 16, Pa.

THE PRESENT

"There is no time like the present." This saying is often quoted to young people who have a tendency to put off performing assigned tasks. This put-off habit attacks even children, busy playing, who pay little heed to a call from mother. It cannot be disputed that some adults may have little regard for honoring the present as the time to act. Many are lax in keeping appointments according to promise. That a friend should be compelled to wait a half hour or longer after the appointed hour for the tardy Miss X to appear is not kind even though no harm was meant. It is true that if one emphasizes this type of promptness too frequently, she may get the title of "crank"! Incidentally, why is it that person who stands for truth and right is the one who gets that title and not the one who constantly disports evil?

The time for action is the present; the past is beyond recall; the future is beyond reach. The failure to use the present profitably constitutes a real enemy to progress, or at least, an annoyance that may easily be avoided. There comes to mind two college girls, bright and attractive, really fine young people. Both had the tendency to be a bit tardy. One of them had an important task to perform. She was to present her thoughts on a theme before a cultured audience. The evening had come, but her paper was not ready. Minutes were ticking away. It was time to dress for the occasion, but her paper was not ready. Then two or three friends came to the rescue and took over copying from the rough draft the final copy, while the girl "prettied" herself. All was now ready, but with much stress and strain? It is doubtful if she acquitted herself as well as she might have done if her mind had been at ease a few hours before, because she was ready for her task. The habit of her earlier life was with her somewhat later in life.

The other young woman is remembered as one whose habit brought her to the dining room after meals were begun. She would saunter in, smiling as she came, and be putting in the last pin or fastening the last hook! It never seemed to occur to her that it made any difference, but it was an annoyance to the one who presided and to waitresses and, unfortunately the forming of a shabby habit. She was a pleasant girl, but the one thing that stands out in memory is that she was tardy!

It is important that individuals form correct ideas about the importance of the present, not that these ideas are so righteous, in an emergency, good sense should direct the speed of the action. It takes individuals to form an organization. What the individuals are the society is! A society is known for its good programs. Its members make this possible. Any other successes it has are the results of the faithful individuals in the society, people who believe in using the present time advisedly. Truly there is no time like the present. March is here. This month is the close of the church year. If your society has improved the present, month by month, there is a good record to report. If your record is only fair, reflect on where you failed; then determine that each one shall do better another year. Things shall be different.

"There is no time like the present."

GOD SHOWS IN YOUR FACE

You don't have to tell how you live each day;
You don't have to say if you work or play;
A tried, true barometer serves in the place,
However you live it will show in your face.

The false, the deceit that you bear in your heart
Will not stay inside where it first got a start
For sinew and blood are a thin veil of lace—
What you wear in your heart you wear in your face.

If your life is unselfish, if for all others you live,
For not what you get, but how much you give;
If you live close to God in His Infinite grace—
You don't have to tell it, it shows in your face.

—Selected

A HAPPY OCCASION

THIS IS MARCH!

LAST CALL

Fill out all reports according to directions.
Promptness in mailing reports is essential.
Do not think it makes no difference.
Do not omit anything that should be reported.
Be sure to include membership for each society.
Help your presbyterial to be on honor roll.
Be a booster for your society and presbyterial.
Remember that your society is part of the WGMS.
Each member is a vital part of the society.
"Honor to whom honor is due!"

It was the evening of the Young Women's Rally in Butler Presbyterial. The girls were full of delight as well as their secretary and the speaker herself! Perhaps the newly decorated church in which they met—Slippery Rock—was part of the reason. A pleasant and comfortable place of meeting is essential. The hostess society, the Anna Gamble Guild, added its cordiality. The secretary brought her earnestness and enthusiasm. The speaker brought a message that pleased and interested everyone. How could it be otherwise than a happy occasion?

The devotional service was solemn and sincere. The leader of devotions added to the service by her gentle and earnest spirit. The speaker was Mrs. Walter Brethauer of the Women's Board. She gave an account of her very recent trip to Frenchburg and Ezel. She pictured it so graphically that the girls almost felt that they were seeing these two schools and surroundings with their own eyes! Everyone was delighted with the speaker and her message.

Special music, a "pep" talk on the assigned task of societies, and encouragement to present fine reports in the spring were given. Such fellowship is helpful in that "it leaves a good taste in your mouth!"

The secretary, Mrs. Frank Ross, said, "We all came away feeling that our lives were richer for our having been there. That, to me, is the sign of a good rally. The rally seems to get better year by year. We had another fine attendance, almost one hundred."

Girl's Circle Program

By MRS. HERMAN W. KING,
34 Gallatin Ave., Buffalo, N. Y.

SUGGESTIONS FOR THE YEAR

The devotional service to be given on the regular page in each Magazine will follow the *Cycle of Fruitfulness* from "Preparing the Soil" to "Saving the Seed" and you will probably want to use this picturesque series, simplifying it for your group.

This idea for programs may appeal to your committee: Secure for each member a small spiral-bound notebook, cover attractively and divide it into nine sections, one for each month. On the first page of each section write the date of meeting, topic for study, handwork project, and other information. The intervening pages are to be used to make notes on each month's study. A small award at the end of the year for the most complete notebook might be offered.

In addition to the Prayer Cycle, use your current Magazine for information on special prayer needs. The following plan may help the girls to become familiar with individual missionaries and their work: Ask each one to choose her own Missionary of the Year, recording her name and location in her notebook. At roll call each month she will present, if possible, some bit of news about her. If the girls want to correspond with their MOTYs or remember them with small gifts, so much the better!

INTRODUCTION TO STUDY FOR APRIL
ASIA

During the next nine months our theme will be "Christian Fruitfulness," as we study the beginnings and growth of Christianity all over the world, including the fruits of mission work on our own fields as they are brought into the picture. It is good for us to take inventory of the extent to which the Great Commission has been fulfilled throughout the world, and to face the challenge of the vast territories not yet reached.

We begin with Asia, upon which the eyes of all the world focus today. What a vast continent it is, from the very small nations such as Lebanon and Israel to the great sprawling domain of Russia! Here is Korea, so far away from our United States, and yet so near since we have been pouring our manhood into its defense. Here is Formosa, insignificant in size, but the subject of hot debate.

On this continent, two ways of life contend for supremacy: democracy and communism. Dr. Frank Laubach, famous for his anti-illiteracy campaign, declares that "We democracies are just plain foolish if we don't reach out a helping hand through literacy and a thousand other skills, to help win these masses to the democratic way of life and the gospel of Jesus."

Aren't you glad that we United Presbyterians have our special assignment on this continent of critical importance? Our responsibility lies in the Punjab, the "Five Rivers" section of India-Pakistan. A clever missionary once remarked, "If India were an ice-cream cone, the Punjab would be the first bite."

Articles in this Magazine give you material on Asia in general as well as on our work. For fine source of information on India-Pakistan, get Miss Agnes Ballantyne's very readable book, *Witnessing in the Punjab* (35¢ from the Literature Department.)

A REQUEST

It is helpful to know what other Circles have done. The writer would be grateful to hear from sponsors about programs their girls like, projects they have undertaken, problems they have solved. Won't you share your experiences?

The Juniors

MRS. CHARLES W. FULTON, Secretary,
455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

PROGRAM FOR JUNIOR SPECIAL MEETING

Call to Worship: (in unison) Psalm 100.

Song: Bible Songs Hymnal No. 259—*Brightly Gleams Our Banner.*

Poem: (Use words of No. 186 in Songs for Christian Worship.)

Scripture Reading: Matthew 28:5-10, 16-20.

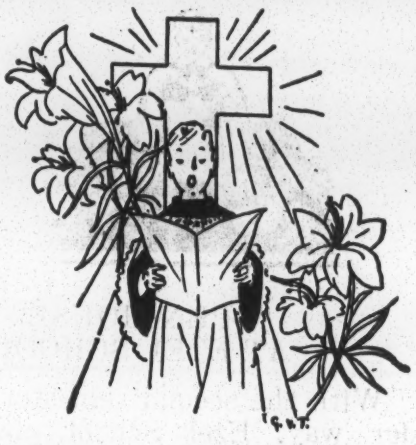
Prayer: For all who are telling the Gospel story; for all who have never heard of the Christ; and for each Junior that he or she may find his or her place in God's plan for the saving of people of all nations.

Song: B. S. H. No. 268—*We've a Story to Tell to the Nations.*

Reading: "Our Mission Fields and God's Promises." (See page 10 Junior Wall Chart).

Short Talks or Question and Answer Period:

1. Our Junior Special Journey in Africa. (The Ibis, Delta Car, Margaret Bark's work with literature in Cairo and Mary Ewing's work at Doleib Hill, South Sudan)
2. Our Junior Special Journey in Asia. (Children's Ward at Sialkot Hospital)
3. Our Junior Special Journey in North America. (Jeep for the Navajo Indians, and visual materials for missions in the Kentucky Mountains and in the Southland)



Call for Offerings: (Have 13 Juniors recite the following, using the first letters of the lines as an acrostic)

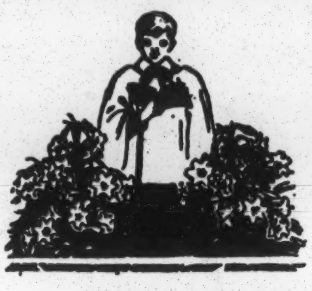
*J*esus said to take His Gospel
*U*nto earth's remotest end.
*N*ow we Juniors join in bringing
*I*n our cases gifts to send,
*O*ver all the earth, Christ's Story—
*R*eaching people to earth's end:

*S*o we'll help to send His Story,
*P*raying to Him all the while.
*E*ach of us will aid in sending
*C*hrist's Good News along the Nile,
*I*n Pakistan, Sudan, and Homeland;
*A*nd, in Junior Special style,
*L*et us bring gifts with a smile.

Presentation of Offerings: (As Juniors come forward with gifts use the music of B. S. H. No. 104. Suitcases could be placed in a box or large suitcase marked "Junior Special Journey" or they could be hung on a map of the world.)

Prayer Poem: (Use words of Songs for Christian Worship No. 339—*Bless Thou the Gifts.*)

Closing Song: B. S. H. No. 22—*Onward Christian Soldiers.*



Home Missions

MRS. EDGAR B. MURDOCH, Secretary,
4 Wilmont Ave., Washington, Pa.

"OPEN HOUSE" AT EZEL SCHOOL

With the second semester well under way, Ezel School planned an "Open House" for the evening of February 1. Special invitations were sent to all parents and other interested patrons in the community.

On the night of Open House the guests were welcomed at the door by a committee of the Student Council and members of the faculty. The Senior typing class, directed by Miss Widstrand, acted as the registration committee. Each guest was registered and assigned with others in small groups to a guide, who escorted them to the different departments of the school. The guides were members of the Junior Class. This tour included a visit to both the elementary rooms and the high school departments. Grade teachers and pupils had their rooms attractively decorated. Each grade teacher welcomed the friends to her room and had an opportunity to talk with them.

The high and junior high art classes, taught by Miss Gieser, had their work on display in the high school rooms. The library, which in Ezel School is always an attractive place, was also in the tour. Mr. Dorsey welcomed the guests to the Vocational Agriculture building, where some of the boys' project were on display. Finally coming back to the Home Economics room, parents and friends were served refreshments.

The tour of inspection completed, the guides brought their groups back to the Auditorium-Gymnasium where the program of the evening was completed. They were led in a community sing by Miss Fillier, our music teacher, who also had a number of her chorus there to entertain with group singing such as they had already presented in their winter recital called "Holiday Harmonies." The Home Economics classes, under the direction of Miss Hochstettler, presented a "style show" in which they modeled some of this year's sewing projects. Finally the girls' gym classes entertained with an exhibition of drills and tumbling.

During the evening there were many opportunities for teachers and parents to become better acquainted. Thus the problem of home and school relationships was clarified and better understanding resulted.

* * *

In observance of National Youth Week, January 28 to February 4, the combined Young People's societies of the church took charge of the morning worship service on January 28. Talks were given by three of the young people, based on our denominational theme of "Go and Tell." Special music was furnished by a young people's choir.

Also in their Youth Week program, the young people of the church had charge of the mid-week prayer service on January 31. A special Youth for Christ Rally was held in the school gymnasium on Saturday evening. The Youth for Christ Rally is sponsored by the Student Council, and was in charge of a Gospel team from Asbury College.

* * *

Two graduates of the May, 1950, class of Ezel High School are entering Bob Jones University in the second semester. Harold Mann is enrolling as a first semester freshman, and Lois Heykoop is transferring from Kentucky Wesleyan College.

William A. Heagen

FRENCHBURG STUDENTS

This month we are introducing four of the students who live in the dormitory at Frenchburg. The first is a senior who has been in the dormitory for her entire high-school career. She comes from Perry County, about 100 miles away. She will tell why she came to Frenchburg.

When I came from Pennsylvania to Kentucky seven years ago, little did I know what was in store for me or that there was a place such as Frenchburg. My home is now in the coal-mining region of Kentucky where my parents are engaged in Christian work on Grapevine Creek.

It was not possible for me to go to our local high school every day, so when we heard of Frenchburg in the summer of 1947, my parents and I visited the school. That settled it and I've been here ever since.

Dormitory life was not new to me for I had gone to a boarding school in Perry County during my grade-school days. This was a larger school, and I found the new adventure quite interesting. Caught at once in the whirl of activities with twenty other girls and fellows, I lost a dread which I had expected—rigid rules and days of plain uninteresting study, for it seemed that students and teachers alike worked together for one purpose: to make the dormitory group one big happy family. I found that I was very happy. Some may ask why I enjoy being cooped up within the walls of a boarding school. No, I know nothing of that. On this campus the varied social program, the meeting of many and new personalities, learning to take responsibilities, sharing life with other young people in a wholesome way, helped me to realize that I could meet life with a challenge. Life here is never boring!

Here we learn another helpful art. Through parties, picnics, and dinners, we learn poise in planning and carrying on social events.

I realize that my heavenly father gave me this valuable opportunity to strengthen my character and to make me know that I need not fear meeting the daily problems in any kind of environment in the years to come.

Lois Bare

Our next young lady comes from Cedar Creek, Tenn., and is a sophomore. A "score years" ago less four a girl was born in the little town of Sailyton among the hills of Tennessee. She came at once under the influence of the United Presbyterian Church at Cedar Creek. As she grew in stature and the knowledge of the truth, she began to hear of Frenchburg. It was mentioned in connection with the school at Cedar Creek. Later some of her friends attended Frenchburg, and she heard more about it. All the time there was growing in her heart a desire that some day she might graduate from this school.

Last Fall after a talk between my mother and Rev. John E. Powers, it was arranged that I should enter Frenchburg High School in the 1950 term, and here I am. Our work program is one that you would not find in the regular schools. I was assigned to work in the kitchen, and I have done everything from helping to cook common ordinary beans to baking apple pie and chocolate cakes. I have got up at six o'clock to help prepare breakfast for the dormitory family, and I have pounded steak at eight o'clock at night for our Sabbath Day dinner. I have served the healthy by peeling potatoes, and the sick by serving trays to Mr. Besco when he was down with the flu.

These varied duties have built up within me a feeling of comfort, and a confidence in my ability to get things done. You ask me why I came to Frenchburg. Ask Peter why he left his boats and nets or James and John why they left their father, Zebedee. It is the same drawing power of Jesus Christ, the Son of God.

Minnie Florence Rader

Our next young man lives in a nearby county. His home is not near enough to the school bus line, so it is necessary to attend a boarding school. His family was anxious that it be a Christian school of high standards. In his article, he takes a look at the teachers whom he has learned to know.

Some may think that the life of a teacher is dull and that nothing exciting ever happens. This depends upon the individual himself. What other job gives a person a better chance to study personality in so many stages of development.

I had often wondered what teachers would do at a party. Not long ago the faculty had a party and the students were allowed in for a short time. The teachers were all dressed to represent Mother Goose characters such as Jack Spratt and his wife along with Wee Willie Winkle who turned out to be Humpty Dumpty. I never realized how much genuine fun they had until then.

The teachers are also the center of attraction up to a certain point. If one of them makes a mistake in class (very seldom and someone corrects it, it is whispered through the gossip lines until it has

increased so that the last version may be put in the Junior Paper.

So the teacher's life is not only useful but glamorous. How do I know so much about it? If you live in the dormitory, and eat three meals a day with the teachers, and work with them after school as well as play with them, you soon get to know them well.

Byron Evans, Jr., Sarah, Ky.

The last speaker is a Junior, and makes his home in the dormitory the year round. His people live near by, but he has chosen to make the campus his home. He is president of the First Ohio Presbyterial Y. P. C. U. besides being active in all campus activities as are the other three young people.

You have heard the expression, "Christian atmosphere." I should like to tell of the Christian atmosphere in the school and dormitory at Frenchburg. We have a wonderful time living in the Dorm, that is as long as we do our part in responding to our duties. There are approximately thirty members in our dormitory family. Every morning one of the faculty members or one of the students is asked to lead the devotions after breakfast. At noon we eat in the cafeteria, and someone is asked to say grace during the meal. After dinner in the evening, the same plan is followed as used in the morning.

There is a mid-week prayer meeting at the United Presbyterian Church. The boys and girls have separate times of prayer during the week. On Sabbath morning comes Sabbath School and Worship. In the afternoon some of the teachers and students go out to hold Sabbath Schools in the rural districts. Later the Y. P. C. U. meeting is followed by the evening church service.

The devotional time during the school day is something to which we look forward. The programs, speeches, and sermons given us in chapel are inspiring. Students as well as visitors take part so that there is a variety, and the teachers do not have to do it all. Throughout the day in many ways we are constantly reminded of our Lord and His claims upon us.

J. C. Raney

LAUNCHING OF THE LAUBACH CAMPAIGN IN THE GAZA STRIP

(*Continued from Page* 410)

are three boys' schools and one girls' school, and a warehouse, as well as the milk center, food distribution center, sanitation center, carpentry shop, and clinic. Some Laubach work is being done in each of these places. They are all under the U.N., with the exception of one boys' school. This set-up is typical of all the centers, except that there are warehouses only at Rafah and Gaza. In some places tent mending is done, known as Mending Projects.

The goal at the beginning of the campaign has been attained, namely, to excite general interest in it, get it going, then hand over the running machine to the people of the land who have come to estimate rightly its significance. I have genuine pleasure in leaving to a Palestinian, Mr. Jafar Filfil, the responsibility of continuing the work which has been established. We are thankful, too, that the UNRWA has undertaken the financing of the campaign and has adopted it in its entirety.

Through this Laubach campaign the refugees in Gaza are gaining something of which nobody and nothing can rob them. Relief work will not last forever; rations will cease but this good thing which brings them into a new world will remain theirs to give comfort, progress and freedom. How thankful we are for the privilege of having a part in this work.

JAPAN INTERNATIONAL CHRISTIAN UNIVERSITY FOUNDATION, INC.

Press releases indicate that the week of April 29 to May 6 has been designated as I.C.U. week. The campaign is for funds to construct on the continent of Asia a great University on the 350-acre campus on the outskirts of Tokyo, as a monument to Christian peace.

Negro Missions

MRS. G. VIRGIL HUTCHISON, Secretary, Imperial, Pa.

EVEN A CUP OF COLD WATER

Matt. 10:42. *And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."*

When we think of missions, evangelism usually comes to mind first. Truly the soul that is brought to Christ is a most precious gift for the Saviour. But when He lived on earth, Jesus did not spend all His efforts on preaching. No, He taught unlearned and ignorant men; He healed many; He told the woman of Samaria of the Living Water; He fed the multitudes. Yes, Jesus entered into the joys and sorrows of those among whom He walked.

We try to follow Christ's example in all our mission work. Our greatest desire is that souls may be brought into the Kingdom and grow in grace. Thus our WGMS departments have various needs in their attempt to show forth His plan of salvation to those who know Him not.

In our Negro Department, schools were established where no provision had been made for education of colored children before. Christ-centered education has always been the aim of our schools. In North Carolina, Jubilee Hospital gives Christian care for sick bodies. Recently a registered nurse has taken up work in our schools in Alabama. We hope to write more of her work soon.

Anyone who has had charge of a home or an institution knows that extra expenses are continually presenting themselves. This is true in our Negro schools. Last month you read of the new well at Miller's Ferry. Earlier, Prairie Mission had some expense with its water system. Now Camden Academy also has a new deep well. Larger enrollments have necessitated additional water supplies. The expense has, of course, been met from your contributions to the Negro Department. Many times during correspondence with the school principals about the wells one verse keeps recurring to me, the verse quoted at the top of this page. "A cup of cold water"—such a little thing to do honor to His name! Yet in meeting this need we serve our Lord.

You remember, too, that Christ fed the hungry. Our Negro schools are serving nourishing lunches to many children who are not well fed at home. Also some children are living in our dormitories because their homes are out of reach of the daily school bus. Other pupils must have help for proper clothing and for books. We do try to stretch your missionary dollars so that many may be blest by them. And God has touched many lives through your service.

Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; Naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (*Matt.* 25).

WOMAN SURGEON

Dr. Helen Dickens, Philadelphia physician, was inducted into the American College of Surgeons at its sessions in Boston during October. A graduate of the University of Illinois Medical School, Dr. Dickens is the first Negro woman to win membership in this body. (*Chicago Defender*)

(*Continued on Inside Back Cover*)

CAST THY BREAD UPON THE WATERS

(Continued from February Magazine)

Indian Missions

MRS. RUSSELL K. MONTGOMERY, Secretary,
9 Pocono Drive, Pittsburgh 20, Pa.

The father had moved farther up the canyon but his right to the spot by the spring was still respected. The right he passed on to his son and also assisted Alfred in repairing those stone walls and putting on a new roof. This provided a general living room for the Millers.

Next in Alfred's plan was the building of an old style Navajo hogan to serve as kitchen and dining room. He hauled the logs, removed the bark, and erected them in the proper manner. To give him a boost some from Kayenta sent him word that we would be at his place on a certain Monday lor a "mud-slinging bee." Three of us went out from Kayenta and we found two more men in Narrow Canyon willing to join our party. Arriving at the scene of action, we used bark to cover the cracks between the logs. Adobe and sand were mixed in equal quantities. Water was released from the little reservoir by the spring above and came rushing down the irrigation ditch to complete the recipe. Shovels in expert hands soon produced a supply of adobe mortar to cover over the bark and logs. This process was repeated many times during the day until the whole hogan was covered with the mud. Alfred's wife, Inez, did her part well by satisfying six hungry men twice that day. It was a good day. *"Except the Lord build the house, they labor in vain that build it."* Psalm 127:1.

This home-building project took all summer for Alfred could work at it only two or three days a week. On Thursdays he often helped us in the Oljato community. On Sabbath afternoons we helped with services in the hogan of some family in Narrow Canyon. Most of the residents of Narrow Canyon proper are there for the summer only. They come to raise corn and peaches in little fields which they irrigate by diverting water from the spring-fed stream, a very limited supply of water. In the winter they scatter out to find a wider range for their flocks of sheep and goats, many of them following the water course to the north to Oljato and beyond.

Having a shelter for his family for the winter and with the population of Narrow Canyon departing, Alfred was free to reach out to other communities with the Gospel. First he visited in the Dennehotso area to the east of Kayenta. More recently he spent ten days in the Chilchinbito area, twenty miles south of Kayenta. On these itinerating trips he travels on horseback and lives with the people that he visits. Does this sound like the old pioneering days? It is pioneering but in 1950 and here in America. Alfred says that ten days at a time is all that either the horse or the missionary can stand of this strenuous work. Everywhere he has been welcomed and invited to return.

We have enjoyed the fellowship with the Millers as we cooperated with them in the services of the summer. Include them in your prayers.

One of the five men who helped to complete Alfred Miller's hogan was a Medicine Man of Narrow Canyon.

This Medicine Man had not been happy in June when Alfred and his family returned to Narrow Canyon to live and begin Christian work. He had not attended any of the services Alfred had held in the community during the summer. Yet the first of October he listened to the Gospel in a meeting in his own home and later joined us in helping Alfred build his hogan.

In general the Navajo Medicine

Men are among the most intelligent people of the community. A young man, aspiring to the position, is required to be an apprentice to an experienced Medicine Man, learning from him hundreds of songs and rituals for various occasions, and the preparation of medicines. When there is sickness in a Navajo camp a Medicine Man is called to hold a "sing" which usually lasts three days and nights. The community gathers to listen and also to eat.

Now to return to the particular Medicine Man of our story, and the reason for his becoming cooperative. During September in the family of his brother-in-law across the wash a grandchild became sick. He was called to hold a "sing." The child grew worse An educated daughter-in-law in the family had been urging that the child be taken to the hospital. She had her way after the "sing" but it was too late. The child died soon after they reached the hospital—diphtheria.

Here is a good place for another geography lesson. The Government doctor and hospital are at Tuba City, 75 miles southwest of Kayenta, while Narrow Canyon is 15 miles in the opposite direction from Kayenta. Mrs. Andrew McGaffin, wife of the Presbyterian missionary here at Kayenta, is a nurse. The doctor instructed Mrs. McGaffin to go to Narrow Canyon and give penicillin injections to provide some measure of protection to other members of the family until he could get a supply of serum for immunization. She found three adults of the family already had diphtheria. While there the Medicine Man went to her and requested that she give the rest of the community penicillin shots also for they were at the "sing" and in danger. This was making a real concession on his part. He recognizeed this was something beyond his powers. The three adults came back with her and she took them to the hospital.

In a day or two the doctor sent word he had the serum and would come to Narrow Canyon on Sabbath afternoon at 2:30. We passed that word on to Alfred Miller and he went on his horse to notify the community. We went out from Kayenta early on the Sabbath to help Alfred hold a service before the doctor would arrive. We found the people gathering at the home of the Medicine Man. The service was held in his hogan at 1:30 with 70 present, inside and outside, listening to the Gospel songs and message, perhaps for the first time.

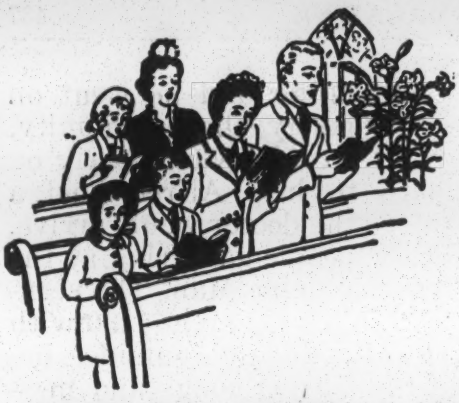
By the time the doctor and nurses arrived at 2:30 the whole community had come together and 105 were immunized. This complete cooperation would not have been possible if the Medicine Man had not supported the doctor's efforts. The three adults recovered. There were no more cases of diphtheria. But with the emergency past, the people fall back into the old way. It is hard for them to give it up. For the Medicine Man it is his livelihood. He is jealous of his prestige. The people are bound by superstition and fear. Pray for them. They want the good things they see the white man has, his medicine and his schools. Even in spiritual matters we find they are ready to listen to our message. They welcome us to their homes and the whole family will listen to the phonograph records giving Christian songs and testimony in Navajo by Navajo Christians in other parts of the Reservation.

We hope you will keep in mind that our responsibility as United Presbyterians is in the Oljato area, 30 miles north of Kayenta. From there it is 100 miles to the doctor and hospital. There is no school north of Kayenta. Our mission is not yet established there as it was only on November 20, 1950, that we received permission from the Tribal Council to begin building on tribal land at Oljato. Does the present world situation mean that building materials will be "frozen" so that we will be delayed further? You may know the answer by the time you read this message. *"All things work together for good to them that love God,"* is the promise of One who is true.

Fred C. Patterson

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary,
847 Thorn Street, Sewickley, Pa.



FROM THE GENERAL SECRETARY'S REPORT

The report of the Annual Meeting of the Sialkot Mission has just been received and many serious and far-reaching matters were discussed and prayer made for God's guidance. The General Secretary's report is a splendid resume of the year and I quote from the Rev. P. A. Miller's review:

"The past year has been one of varying fortunes for the Church in Pakistan and India. Up until a month or six weeks ago the hand of the Lord for good seemed to be upon these lands, blessing them with a succession of abundant harvests, so that there was even a surplus of food grains. The price of wheat lowered, and the general cost of living reduced. All seemed to be going well, and then, in the space of less than two weeks the picture changed completely. Two floods in quick succession, the second following the first after an interval of less than a week, and caused by widespread incessant rain of some 85 hours of duration, turned much of the area included in our Mission districts of Gurdaspur, Zafarwal, Badomali, Pasrur, Sialkot, Sheikhupura and Gujranwala into one vast lake. Many areas of land were covered with water up to the depth of eight to ten feet in places, standing crops were destroyed, thousands of cattle were drowned, whole villages were completely wiped out and others partially destroyed. Fortunately, there seems to have been comparatively small loss of life on account of the flood, although there is great danger of deaths from disease, hunger and exposure, unless effective and prompt relief measures can be taken. So now a large proportion of our Christian community is reduced to a state of privation and want, and in desperate need of help.

The Mission and the Church are faced with the challenge once more of ministering to the needy, both Christian and Muslim, in the spirit of the Master.

One of the trends very noticeable during the year has been a growing conviction on the part of a great many that the foremost need of the Church is for a great spiritual revival and a feeling that the only way in which the Church can become the witnessing power for good and the evangelizing agency which is should be is by the out-pouring of the Holy Spirit in reviving and quickening power upon the Church, missionaries, pastors, elders, Church leaders and members alike. This has become a great burden on the hearts of many and much earnest prayer is being offered that the revival might come. Can it be that the great disaster which has come upon us is one way in which God is answering the prayer for revival? Is it not the testimony of history that in times of prosperity men are prone to forget God, but in times of trouble their minds and hearts turn toward Him?

"We are thankful to be able to report that insofar as the attitude of the Government of Pakistan toward Christians and Christian activity is concerned, we continue to enjoy perfect freedom of worship and liberty to proclaim the Gospel and propagate our religion. There has been some misgiving as to whether Christian schools would be compelled to teach Islamics to Moslem pupils or allow it to be taught on the school premises. A test case arose in connection with the Pang Mahal School of the Presbyterian Mission in Lahore. A number of Moslem students started an agitation that this school be compelled to

teach Islamics. When a report was made to the highest educational authorities of the Government, and it was pointed out that in many cases these schools were established for the purpose of giving a Christian education to their pupils and the money for their maintenance was given with the understanding that the Bible would be t a u g h t, the authorities agreed that Christian schools must not be compelled to teach Islamics, and orders were so issued through the Province, and public notices were even published in the newspapers. Public preaching in fairs and in the streets and bazaars is permitted as freely, or even more freely, than it was under the British Government. I think the Christian community has begun to feel its place in the new government, to feel more integrated into the life of the country, and more secure. The Legislature has just adopted a Bill of Human Rights to be incorporated into its Constitution, which guarantees its citizens all the rights and privileges we hold dear in America."

* * *

KINNAIRD TRAINING CENTER

Miss Ruth I. Ardrey arrived in time to attend Sialkot Mission's Annual Meeting. After nearly four years' absence it was a great joy to be among her colleagues again. Her recent letter tells of her assignment: "You will have heard that the Mission loaned me to the Kinnaird Training Center (2 Mayo Road, Lahore, Pakistan) until they could find a suitable principal—preferably a National. There is a bit of loneliness in finding yourself outside the U. P. Mission territory, even though Lahore missionaries have welcomed me with open arms; it is different and I miss the fellowship that meant so much during past years. However, I must admit I find a real challenge in the job I have come to. It was helping train teachers on the primary level at Sialkot and here we are training them for primary and higher classes as well. This is the only school in Pakistan where Christian girls can get this J. A. V. training and our Mission schools constantly need teachers from here. If we can just give them a vision of Christian service along with knowledge and skill in teaching, we will be happy. We have about fifty girls in the two classes, and they are about equally divided at present as to Christians and Mohammedans.

"This institution is a union school with decisions made by the Executive Committee of the Board of Directors. The building and grounds where the school is, belong to Zenana Bible Mission and are given for the use of the school. When my quarters are ready, I am going to be able to have a guest room where my U. S. friends can stay with me when they come to Lahore. We are just a block from the railway station of Lahore, so you see how convenient it is.

"I am hoping Kinnaird Training Center may be put in the Prayer Cycle now. I surely need prayer for the work with the girls, and that I may be kept spiritually growing and keen. I am hoping I may find some real spiritual fellowship in time. I need it."

* * *

NEWS NOTES

Mrs. Nessie F. Pollock, R. N., of Maji, Ethiopia has been spending the winter with her sister-in-law, Mrs. Mary Pollock of Ontario, California. She writes of the pleasant associations she has had in the West, and of the rains in California. In order to return to her clinic before the rains make traveling over Ethiopian roads too difficult, Mrs. Pollock plans to shorten her furlough and to sail on the *Soesdijk* scheduled to sail on April 9. She longs for the peace and quiet of Maji!

* * * *

STUDY PLANS

Advanced and refresher study courses are provided to W.G.M.S. missionaries during summer vacations and furloughs. The Misses Lois

D. Kingan of Egypt, Dorothy L. Rankin and Marian I. Farquhar of the South Sudan, and Rosaltha Kenagy of North Sudan will be taking work at Biblical Seminary (235 East 49th St., New York 17, N. Y.) for the second semester. Miss Alberta A. Tedford, R.N. of Tanta Hospital, Egypt, is now enrolled at the University of Minnesota, Minneapolis 14, Minnesota.

* * * *

A SHORT-TERMER WROTE:

It may be difficult to understand the "whys and wherefores" of Mission life, and what compels those of us who are here to love it so much and to cherish the privilege that is ours of being among these people and of working with them. But, I am sure that there is a definite work and a definite place for each of us in the upbuilding of God's Kingdom, and that our being here is a definite part in the plan of God for His people.

—*Mary Anna Bode,* Khartoum North

* * * *

TANTA HOSPITAL

"The expansion of our work into the new hospital building will increase the burdens of our staff. The greatest need is for more nurses, at least three. Would it be possible to find and send out a lady doctor? This would be a splendid opportunity for a girl wanting a three-year residency. Such a need might be advertised in our Church papers.

"We do appreciate your hearty support in our efforts to make this hospital an honor to our cause as well as an effective agency in healing. There is still much to do, but much progress has been made and a truly beautiful building has now become a reality. In my fondest dreams I had not imagined it could be so nice. The floors are being laid (written in November), plumbing fixtures are being installed, doors and windows painted, walls inside and outside are being finished. The new lighting plant is in operation; it could be used all the time if we had engines to run it.

"The work continues to prosper.

Dr. and Mrs. Harry S. Hutchison

Patients crowd our doors as never before. A few days ago two men paid for their hospitalization in advance and one of them slept in the park to come again when a bed would be vacated. Many are turned away daily because there is no place for them. We can hardly wait for the 50 new beds on their way from England and for the rooms in which they will be placed."

From *Dr. H. S. Hutchison's letter.*

* * * *

LAUBACH CAMPAIGN

Miss Halana Makhiel was back in Egypt for two weeks at the end of October and during the days she was in Cairo we managed to extract a report from her. (Published on Page 409 of this issue of the Magazine.)

In March 1950, the Campaign Committee, in cooperation with the Quakers, asked Miss Halana to visit Gaza to see if a literacy campaign could be started among 200,000 and more Arab refugees settled there and who had much free time on their hands. She spent April and May in securing support of the Egyptian Government and United Nations officials. The story of those weeks of patient and persistent effort was told, at least in part, in the Near East Christian Council Bulletin for July.

The report carries the story further, but it does remain for me to tell "what happened next." After the campaign was well launched and while Miss Halana was looking about for a Palestinian to take over from her as Field Director, United Nations officials asked her if she would consent to start similar campaigns in the Lebanon, Syria, and Trans-Jordan. A request for help has also come from Jerusalem. She is now (December) at Beirut. She hopes to start these other campaigns much more rapidly than she was able to do at Gaza because of the experience gained there. She wants to secure a National Field Director at once upon arrival in each country, so that he may face with her all the problems and difficulties which inevitably arise in volunteer service.

Because of her absence, the committee is securing another Field Director for Egypt. Miss Halana continues in Laubach work on loan from the Literature Committee of the American Mission. This fact explains my interest in her work and why we got from her the report of it. I am sharing it with those interested in the development of literacy here.

—Davida M. Finney

SHORT-TERM SERVICE — SEPTEMBER, 1951

For P. M. I., ASSIUT, EGYPT
Teachers of English, Music, Home Economics, Teacher Training

For AMERICAN COLLEGE FOR GIRLS, CAIRO, EGYPT
Teachers of English (2), Home Economics (2), Biology & General Science, Music, Art

For EZBEKIEH GIRLS' SCHOOL, CAIRO, EGYPT
Teacher of English and Music

For TANTA and ASSIUT HOSPITALS, EGYPT
Nurses for special service and regular duty

For LITERATURE and LITERACY WORK
to help Dr. Davida M. Finney, with Cairo as center

For WOODSTOCK SCHOOL, LANDOUR, INDIA
Teachers of H. S. Math, Art, Primary Grade, English and Dramatics

For SECRETARIAL POSITIONS
Three young women are needed

Inquire of—
The Board of Foreign Missions, 600 Schaff Bldg., 1505 Race St., Philadelphia 2, Pa.
and
The Women's Board, 902-908 Publication Bldg., 209 Ninth St., Pittsburgh 22, Pa.

WGMS SHORT-TERM MISSIONARIES

EGYPT

Miss Mary T. Anderson, R.N., 1948 — Assiut
Miss Elizabeth A. Baumgartner, 1949 — Tanta
Miss Marjorie J. Dye, 1950 — Cairo
Miss Lois R. Ellifritz, 1950 — Cairo
Miss Lois M. Finney, 1948 — Cairo
Miss Margaret Gettemy, 1949 — Tanta
Miss Faith E. Hamilton, 1948 — Cairo
Miss Louisa G. Hines, R.N., 1949 — Tanta
Miss Elizabeth Hopkins, 1949 — Cairo
Miss Marian L. Jamieson, 1948 — Assiut
Miss Helen V. Kirkness, R.N., 1947 — Tanta
Miss Mattie Mae Klingaman, 1949 — Cairo
Miss Mary L. Markley, 1948 — Cairo
Miss Shirley A. Moss, 1948 — Tanta
Miss Joan Murdock, R.N., 1949 — Assiut
Mrs. May L. Podbreger, R.N., 1949 — Tanta
Miss Ruth N. Purdy, 1949 — Assiut
Miss Mary E. Reed, 1948 — Assiut
Miss Norma Lee Squires, 1948 — Cairo
Miss Edith M. Vorhis, 1949 — Cairo
Miss Marjorie M. Walker, 1950 — Cairo

ANGLO-EGYPTIAN SUDAN—NORTH

Miss Mary Anna Bode, 1950 — Khartoum North
Miss Beverly J. Day, 1950 — Atbara
Miss Marian C. Davidson, R.N., 1950 — Khartoum North

NOTE: In addressing these short-termers please remember to put "c/o American Mission" with each foreign address.

Literature Department

MRS. WALTER H. HOLT, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

Due to the shortened period (9 months) for the year 1951, the books for reading and study will be grouped under 3 heads instead of the usual 4, and only 3 books will be required for reading credit.

READING COURSE LIST—1951
(A—Adult; Y—Youth;
T—Teen Age.)

HOME (Choose one)

1—*Mission to America* (A) by Truman Douglass. 176 pages. Paper $1.00; cloth $1.75.

As Protestants we have tended toward de-emphasizing the place of the "church" in Christ's total plan, but in this book one finds a challenging new concept of the church in the analysis of the problem, "Churches for Our Country's Needs."

2—*Now!* (A-Y) edited by Mary M. Brace and Lucy M. Eldredge. 128 pages plus 8-page picture insert. Paper only 35¢.

A news magazine, digest-type book. Up-to-the-minute articles, short items, special features on the rapid spread of new churches in new places; on unique methods of spreading the Gospel; on home missionary adventure. Primarily a reader and "chock-full of human interest." Of practical teaching value also, for included guide material.

3—*The Third Wish* (Y-T) by Eleanor Hull. 144 pages. Paper $1.00; cloth $1.75.

This novelette, though included on 1950-51 Reading List, did not appear until late 1950, is suggested again this year for it is definitely applicable to this year's theme. Built around the dilemmas of Dorinda Poole and the adventures of a lively youth fellowship that endeavors to establish a new church in town.

4—*Fifty Years with the Golden Rule.* (A-Y) 245 pages, $2.75.

Life story of J. C. Penney who has built his business and lived his life by the Golden Rule. Confessing that he had been "living on the spiritual capital of his parents"; that he had believed "good moral living" to be sufficient, it took calamity to discover to him its insufficiency and to bring him to a triumphant faith in Jesus Christ. Truly a "spiritual autobiography." Excellent for your men, and for young people choosing a life's work.

FOREIGN (Choose one)

1—*These Sought a Country* (A-Y) by Kenneth S. Latourette. 148 pages, $1.75.

From the pen of a master, a keen analysis and appraisal of these representative five: Carey, Mills, Taylor, Richards and Neesima. Selected because in them "we are covering the whole world." Introduction itself is a valuable digest of whole modern missionary movement. "This Dr. Latourette (Professor of Missions and Oriental History at Yale University) knows Christian missions as he knows the palm of his own hand."

2 — *Cry, the Beloved Country* (A-Y) by Alan Paton. 277 pages, $3.00.

Plumbing the depths of the human spirit, this poignant story of the humble old Zulu parson personifies the apparently insoluble problem of racial and economic tensions of South Africa. Though prose, much of it is pure poetry, not only in beauty of expression but in depth of feeling. "There are a thousand voices crying what must be done—Cry, Africa, the beloved country!"

3—*The Moffats* (A-Y-T) by Ethel D. Hubbard. 291 pages, $1.25.

The human love story of Mary and Robert Moffat — as much a classic as that of the Brownings— is only a part of the story of their

larger love for Christ and His Great Commission. Perhaps you have read it before, but if not, the incredible tales of South African inter-tribal warfare and the eventual triumph of Christian faith and courage make this a missionary romance for all.

GENERAL (Choose one)

1—a—*Monk in Armour* (A-Y-T) by Gladys H. Barr. 256 pages, $3.00.

b—*Here I Stand* (A-Y) by Roland Bainton. 386 pages, $4.75.

Two books on the life of one man! Both good—and so different that we leave the choice to you.

a—*Monk in Armour*, the shorter one, is called "a novel on the life of Martin Luther." Naturally the emphasis leans toward the human interest side rather than the historical, but the facts appear true to life in the main as compared with the larger book. Recommended also for older Teen-age readers.

b—*Here I Stand*. In size and wealth of detail alone, you will note the difference, and recognize this choice as an exhaustive and authoritative study of the life of Luther. Absorbing because of the many authentic instances and direct quotations from first-hand sources; a constant feeling of being "behind the scenes." Price seems prohibitive but it is a book for all time. Abingdon-Cokesbury $7500. award winner.

2—*Christ, Christianity and Communism* (A-Y) by Morris M. Blair. 139 pages, $2.00.

"Human freedom is not the natural state of man. It is an artificial condition created by conscious effort at great cost and maintained only by eternal vigilance." "That the teachings of Jesus are the source and foundation of human freedom and Christian civilization is the fundamental thesis of this book." Certainly there can be no more timely topic and the solutions suggested seem to be in the hands of an able man.

3—*Faith Can Master Fear* (A-Y) by G. Ernest Thomas. 158 pages, $2.00.

Fear of the Future; of the Past; of the Unexpected; of Being Oneself; of Loneliness; of Growing Old; of Death; Fear, Man's Servant or Tyrant. These are eight of the list of sixteen fears which have confronted the author in his counseling. Unlike many books of this sort, the suggested answers are adequately grounded in the Christian faith. Surely a book for today.

4—*Two Words* (T) by Margaret Slattery. 56 pages, 85¢.

The things to which one has said *Yes*—or—*No* show pretty clearly in a boy's or a girl's face at the age of sixteen. In searching words, supported by timely and true-to-life stories, this short book will furnish "long thoughts" for young people, particularly those of high school age.

Books will be described in more detail in succeeding issues of the magazine.

BOOKS NOW AVAILABLE

The Third Wish
Fifty Years with the Golden Rule
These Sought a Country
Cry, the Beloved Country
The Moffats
Monk in Armour
Here I Stand
Christ, Christianity and Communism
Faith Can Conquer Fear
Two Words

FOR 1951 PROGRAMS

Christianity Through the Ages by Basil Mathews. 288 pages. Paper $1.50; cloth $2.75.

The book is in 5 parts: (1) Paul to 500 A.D.; (2) 500 to 1492 (struggle with Islam; permeation of Europe; (3), (4), (5) Expansion in New World and Asia to present time. "Lively, carefully documented—a human story." An overall book to supplement this year's overall Program Calendar studies.